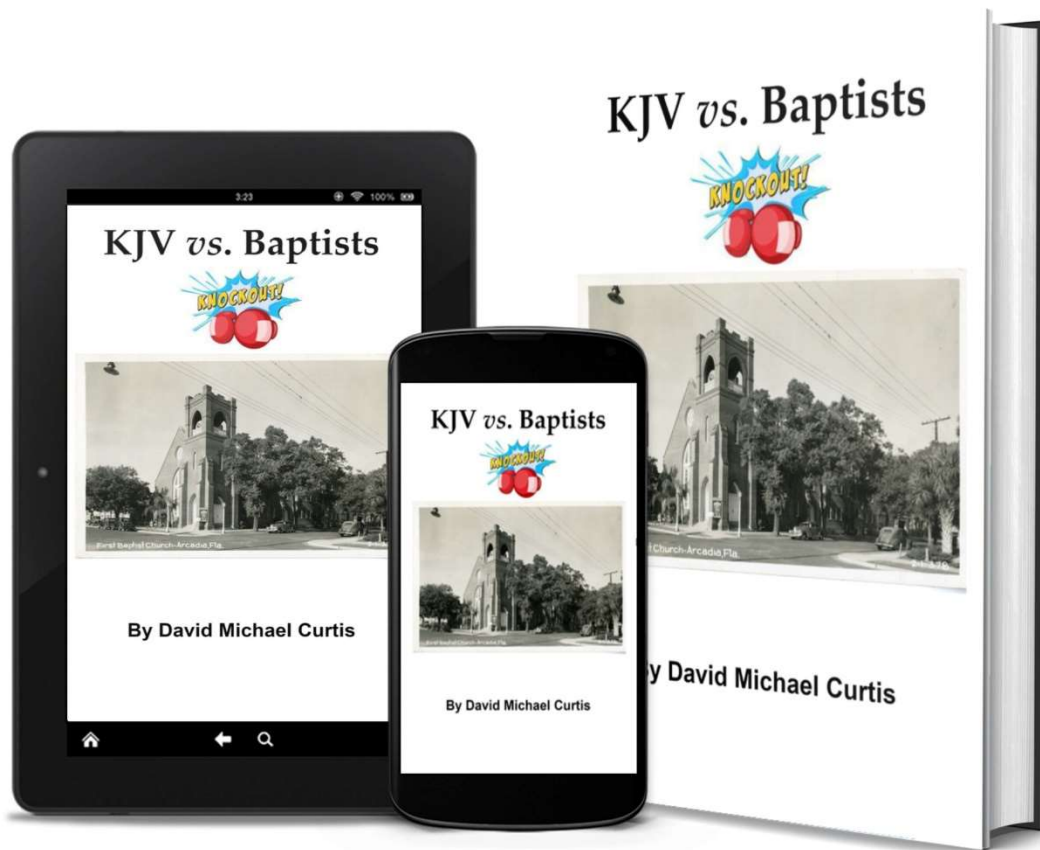




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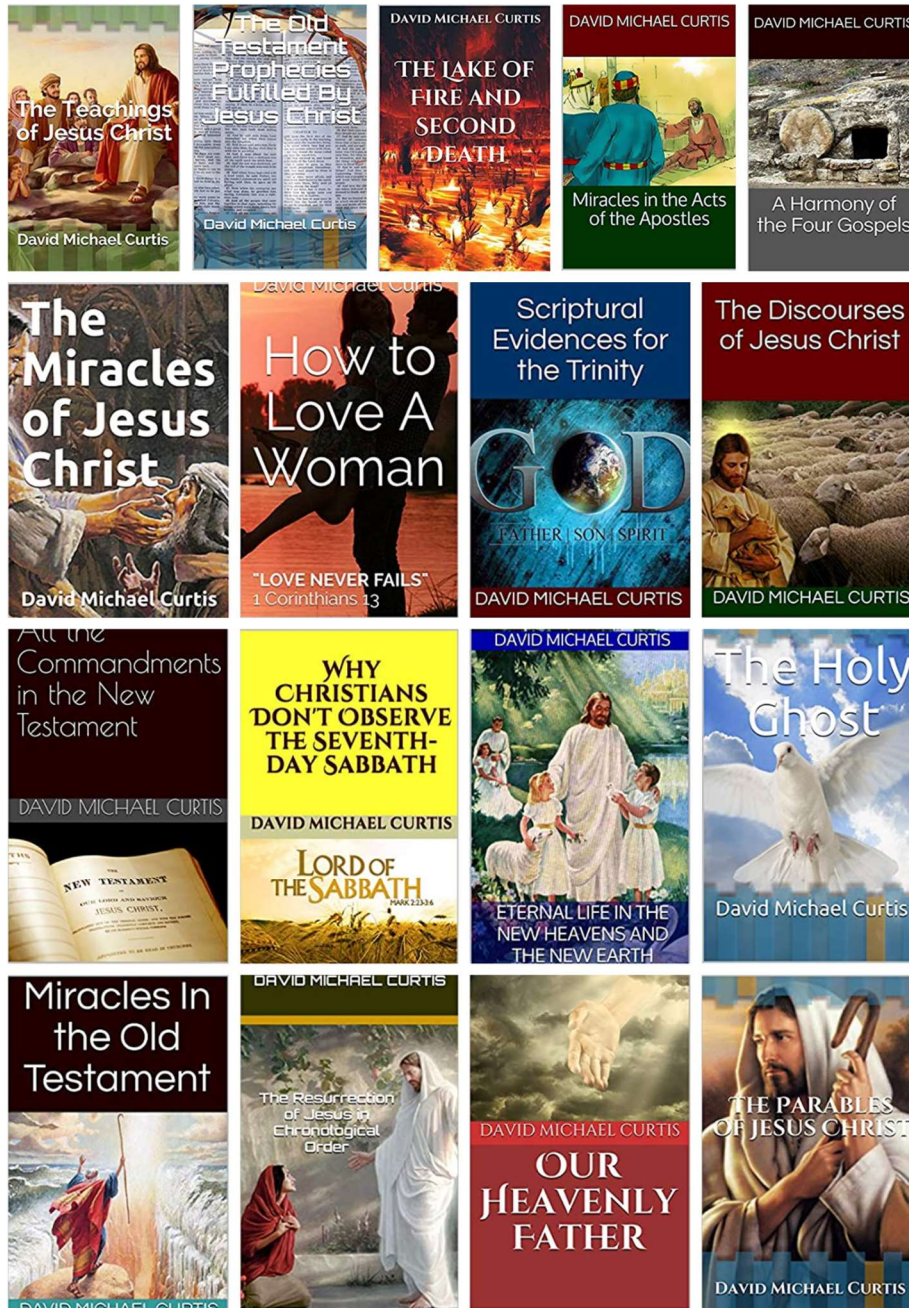
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**About the Author,
David Michael Curtis (1974-Present)**



I am a sinner saved by God's grace. I have been baptized, and I confess that Jesus Christ is the Son of God. I trust in Jesus Christ for the forgiveness of my sins and the gift of eternal life.

I was born in Roseburg, Oregon. I became a Christian at age 19 in 1993. Over the next seven years, I wore out the bindings of eleven KJV Bibles. Using my own money, I conducted my first evangelistic crusade in 1999. I taught the Bible on the radio five days a week on K.O.R.E. Springfield, OR (2000-2002). I sold KJV Bibles and children's character-building books door-to-door in Washington, Oregon, California, Texas, Kansas, Georgia, Tennessee, and New York from 1999 to 2007.

I served as a volunteer chaplain at a maximum-security prison in Northern California from 2005 to 2007. Since 2001, I have owned and managed over 75 Christian websites. From 2008 to 2010, I served as General Manager for Harvestime Books, an international Christian publishing house. I have also served the church in various capacities, including as an elder, a teacher for new believers' classes, and a Vacation Bible School teacher.

A Helpful Illustration Describing this Topical Bible Study eBook

The tallest trees in the world are the Redwoods in Northern California. The Redwoods share a single network of roots; this root system connects **all** the Redwoods trees. This means the Redwood Forest is also the largest single living organism in the world.

Imagine that each doctrine of the Bible is a giant Redwood tree supported by 30-40 roots (Bible verses). Examine the neighboring doctrines that share a common root system (Bible verses) with the doctrine in question. Understand that, beneath its surface, all the doctrines are interconnected by a massive root system within the Bible. My books *demonstrate how various doctrines interconnect and share the same roots, supporting and relying on each other.*

My books use the Bible as their interpreter, providing all the verses related to the doctrine being studied, arranged topically, without commentary. Christ is the only Teacher you need. He promised that you would know the truth, and the truth would set you free.



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Who do you think you are? How dare you write this book?

Sadly, for 17 years, I was in a Christian cult: Four generations of my family have been members of the Seventh-Day Adventist church. Both sides of my family tree have built Seventh-Day Adventist churches. One is in Susanville, CA (built by Grandpa Curtis), and the other is in San Luis Obispo, CA (built by Grandpa Harper).

After discovering that my family's generational beliefs were unbiblical, I re-evaluated everything I believed forty hours a week for eighteen months. After 300+ Bible studies and writing articles for each of them, I renounced my membership in the Susanville, CA Seventh-Day Adventist church in 2011, where I had been ordained as an elder and where all my uncles and cousins had attended for decades.

I had formerly been taught to believe that the Seventh-Day Adventist church was the 'remnant church.' So, after 2011, I embarked on a decade-long search to find the 'real church.' I took this search seriously. My research into each denominational church led to shocking conclusions. Although each church, at its core, taught the gospel, and 99% of each church's teachings were wholesome and good, they also contained what the Bible warned as 'doctrines of devils.'

Everyone is aware of this problem, realizing there are doctrinal differences within the denominational churches. Still, they **dismiss them as secondary doctrines that are not salvational issues that should be overlooked**. In the name of unity, they preach, "Let's look past our differences and unite on Christ!"

Do not be deceived; there are no secondary doctrines. There is the truth, and there are counterfeits that the Bible calls 'doctrines of devils.' Jesus warned us to beware of false prophets and to beware of the leaven (the doctrines) of the religious leaders. Paul warned that a little leaven leavens the whole lump.

My decade-long journey of examining one church after another led me to conclude that each church had corrupt doctrines that rendered the gospel it professed to believe void. I treasure the gospel. My church had not taught it to me; I had to search for it for many years. I was not about to diminish the gospels' worth by passively sitting in a pew listening to ministers preach errors and condoning their teachings by paying them to preach them. I tried visiting several churches, but each time they taught things I knew were unbiblical, it drove me nuts; I couldn't listen to it.

I have written over six dozen topical Bible study eBooks, trying to convey what I have learned. All of them can be summarized in one sentence:

The only gospel that can save us on Judgment Day requires 1. faith, 2. repentance, and 3. baptism, and all denominational churches have divergent doctrines that undermine one or more of these three essential doctrines of the faith once delivered to the saints.

House churches are the only example of churches in the Bible.

Today, I do not identify with any church denomination. Why not? **House churches are the only example of churches in the Bible.** So, I will not be trying to convince you to jump out of one church denomination into another. I equally reject them all. Today, I'm a KJV Christian, nothing more and nothing less. This means my beliefs can be held accountable or challenged by anyone from any church, so long as they use the KJV Bible as their only evidence to try to persuade me.

But you must know the rules that I play by; otherwise, you won't be able to convince me to change my mind. So let me be more specific: Doctrinally speaking, I am **a Topical Bible Student** who uses the KJV Bible. In other words,

I must have all the verses on the topic before me and must-see harmony throughout all of those verses before reaching my conclusions.

So here are the rules:

No Appeals to Authority:

I do not care what the Watch Tower Society (Jehovah's Witnesses) teaches any more than I care about Ellen G. White (Seventh-day Adventists), Joseph Smith (Mormons), or the Pope (Roman Catholicism). I equally reject them all. I only regard the Holy KJV Bible as the Word of God. So, quoting anything outside the KJV Bible will be useless in terms of persuading me. Consider this a common sanctuary for us both because I will not use anything other than my KJV Bible to try to persuade you, too. The Protestant Reformation called this "Scripture Alone."

The over 700 topics explored within my books and documents available on the "**Topical Bible Studies (KJV)**" on **Google Drive** present **every scripture in the Bible on each topic**. As Christ's disciples, we must submit to the authority of the Holy Bible rather than to human authority when they are not in agreement. During Christ's temptation in the wilderness, Jesus said we must live by every word of God. Paul refers to this as putting on the full armor of God.

Before reaching any conclusions, we must examine all the verses on the topic and find harmony throughout them.

1. **No either-or fallacies.**
2. **No cherry-picking.**

The 'either-or logical fallacy' pits one doctrine against another.

Jehovah's Witnesses denial of Christ's deity pits Doctrine #1 against Doctrine #2

Doctrine #1: The Human Nature of Christ

Matthew 1:1-17; Romans 1:3-4; Hebrews 4:15; 1 Timothy 2:5; Hebrews 2:17; Galatians 4:4-5; 1 Corinthians 15:21; Romans 6:15,19; Matthew 1:18; Luke 1:31; Matthew 1:16; 2:2; Luke 2:7,11; John 1:14; Hebrews 2:14; Matthew 26:38; Luke 23:46; Acts 2:31; Luke 2:21,52; 19:41; John 11:35; Matthew 4:2; 21:18; John 4:7; 19:28; Matthew 8:24; Mark 4:38; John 4:6; Isaiah 53:3-4; Matthew 26:67; Luke 22:64; 23:11; Matthew 27:26; John 19:1; Psalm 22:16; Luke 23:33; John 19:30,34; Matthew 27:59-60; Acts 3:15; 2 Timothy 2:8; Acts 3:22; Philippians 2:7-8; Hebrews 7:26,28; 1 John 3:5; 1 Peter 2:22; Hebrews 4:15; John 18:38; 8:46; Luke 24:39; John 20:27; 1 John 1:1-2; Genesis 3:15; Isaiah 7:14; Jeremiah 31:22; Luke 1:31; Galatians 4:4; Genesis 22:18; Galatians 3:16; Hebrews 2:16; 2 Samuel 7:12,16; Mark 10:47; Acts 2:30; 13:23; Romans 1:3; Matthew 8:20; 16:13; John 4:2; Mark 6:3; John 7:27; 19:5; Acts 2:22; 1 John 4:3; 2 John 7

Doctrine #2: Jesus Christ is the LORD (JEHOVAH)

Exodus 3:14; Mark 6:50; John 6:20; 8:58,24,28; 9:9; 13:19; 18:5-6,8; Isaiah 40:3; Matthew 3:3; Psalm 24:7,10; 1 Corinthians 2:8; James 2:1; Jeremiah 23:5-6; 1 Corinthians 1:30; Psalm 97:9; John 3:31; Isaiah 41:4; 44:6; 48:12-13; Revelation 1:8,11,17; 22:13; Zechariah 13:7; Philippians 2:6; Isaiah 6:1-3; John 12:41; Isaiah 8:13-14; Romans 9:33; 1 Peter 2:8; Psalm 23:1; John 10:11,14; Isaiah 40:11; Hebrews 13:20; Proverbs 16:4; Colossians 1:16; Malachi 3:1; Mark 1:2; Luke 2:27; Hebrews 8:6; Isaiah 9:6; Joel 2:32; Acts 2:21; 1 Corinthians 1:2; 12:3; Romans 10:9-13; Psalm 102:24-27; Hebrews 1:8,10-12; Hosea 1:7; Titus 2:13; Isaiah 43:3,11; 45:21; 49:26; 60:16; Hosea 13:4; Luke 2:11; Philippians 3:20; Psalm 45:6-7; Jeremiah 10:10; 1 John 5:20; John 1:1; Ecclesiastes 12:14; 1 Corinthians 4:5; 2 Corinthians 5:10; 2 Timothy 4:1; Isaiah 7:14; Matthew 1:23; 1 Timothy 6:15; Revelation 1:5; 17:14; 19:16; 1 Samuel 2:2; Acts 3:14; 1 Corinthians 15:47; Genesis 2:3; Matthew 12:8; Acts 10:36; Romans 10:11-13; Matthew 26:63-67; John 1:14; 3:16,18; 1 John 4:9; Acts 20:28; John 10:30; 12:45; 14:7-10; 17:10; 14:16; 15:26; 5:23; 16:15; 5:17; 1 Thessalonians 3:11; 2 Thessalonians 2:16-17; Proverbs 30:4; Matthew 11:27; Isaiah 40:28; John 1:3; Colossians 1:16; Hebrews 1:2; Nehemiah 9:6; Colossians 1:17; Hebrews 1:3; Colossians 2:9; Hebrews 1:3; John 5:21; 6:40,54; 2:19; 10:18; Isaiah 9:6; Micah 5:2; John 1:1; Colossians 1:17; Hebrews 1:8-10; Revelation 1:8; Matthew 18:20; 28:20; John 3:13; Psalm 45:3; Philippians 3:21; Revelation 1:8; John 16:30; 21:17; 1 Kings 8:39; Luke 5:22; Ezekiel 11:5; John 2:24-25; Malachi 3:6; Hebrews 1:12; 13:8; Colossians 3:13; Mark 2:7,10; Jeremiah 3:15; Ephesians 4:11-13; Isaiah 54:5; Ephesians 5:25-32; Isaiah 62:5; Revelation 21:2,9; Acts 7:59; 2 Corinthians 12:8-9; Psalm 2:12; 1 Peter 2:6; Jeremiah 17:5,7; Revelation 5:9; Titus 2:14; Ephesians 5:27; Jude 24-25; Romans 6:11; Galatians 2:19; 2 Corinthians 5:15; John 20:28; Genesis 17:1; 48:15; 32:24-30; Hosea 12:3-5; Judges 6:22-24; 13:21-22

All Christians affirm the human nature of Christ and always have acknowledged the human nature of Christ. So, imagine a team of Jehovah's Witnesses in my living room, turning the pages of their fake New World Translation bibles and encouraging me to look at each of them. Well, my response to each verse is Amen! I believe the verses the Jehovah's Witnesses desperately want to bring to my attention. Why? **I affirm that Christ was 100% human! Amen!**

However, the humanity of Christ does not cancel or make void everything else the Bible teaches about Christ. Such an absurd conclusion, asserted by the Jehovah's Witnesses, is an 'either-or logical fallacy.' It's a clever trick used by Jehovah's Witnesses from house to house for more than a century, but that is all that it is. It is a magician's trick.

It is not truly a Bible study. Rather, it is a method used to trick you into doubting what the Bible says about the other doctrines concerning Christ. I remind the reader that unbelief in Christ will cause you to forfeit eternal life. This book will present every verse on the various topics it presents. This is not an either-or scenario. *We must believe everything the Bible teaches.* **Do not try to interpret the Bible; rather, read the Holy Bible like a child, with the goal of believing everything it says.**

Cherry Picking Fallacy, the Fallacy of Incomplete Evidence.

The [Cherry Picking Fallacy](#), also known as the [fallacy of incomplete evidence](#), occurs when someone selectively presents individual cases or data that seem to confirm a particular position while [ignoring](#) a significant portion of related and similar cases or data that may [contradict](#) that position. Below is an example of the [Cherry Picking Fallacy](#),

A very popular belief in Christianity is based on Incomplete Evidence.

2 Corinthians 5:6-8; Philippians 1:23; Luke 16:22-24; 23:43

Here are all the verses in the Bible on the same topic.

Genesis 2:7; 3:4; 25:8; Exodus 7:11; Deuteronomy 31:16; 1 Samuel 28:3-25; 1 Kings 2:10; 11:21,43; 14:20,31; 15:8,24; 16:6,28; 22:40,50; 2 Kings 8:24; 10:35; 13:9,13; 14:16,21-22,29; 15:7,22,38; 16:20; 20:21; 21:18; 24:6; Job 4:17; 14:12,21; 17:13; 27:3; Psalm 115:17; 146:4; Ecclesiastes 9:5-6,10; 12:7; Ezekiel 18:20; Daniel 2:2; Matthew 9:24-25; 13:43; 22:30; Mark 5:39-42; 12:25; Luke 8:49-56; 20:36; John 5:28-29; 11:11-14,23,26-27,34,39,43-44; 20:17; Acts 2:29,34; 5:2,29; 16:16-18; 1 Corinthians 15:3-4,50-55; 2 Corinthians 5:1-8; Philippians 1:21-24; 1 Thessalonians 4:13-18; 1 Timothy 6:15-16; 2 Timothy 4:6-8; James 2:26; 2 Peter 3:10; 1 John 3:2; Revelation 12:9; 16:3,14; 21:4; 22:12

It's the Holy Spirit's job to persuade.

It's the Holy Spirit's job to persuade. It's my job to present the case from Scripture. Work out your salvation with fear and trembling. If you choose to stop reading at this point, then I will kick the dust off my feet as a testimony against you on the day of Judgment. Sound harsh? This isn't a game. The Bible is a sharp two-edged sword. It divides everyone into two camps: the saved and the lost.

Jesus of the Holy Bible is the most loving person in human history, but he is also the most terrifying. Which do you want to meet with on the Great Day of God almighty? If you want His salvation and eternal life, you must believe in Him. The Holy Spirit will help you believe in him. Are you asking, "What must I do to be saved?"

Call out in the name of Jesus and confess that Jesus is the LORD.

God has people in every denominational church.

I believe God has people in the Roman Catholic, Seventh-day Adventist, Baptist, Methodist, and Pentecostal churches. Over the years, I have met some very good people who genuinely loved God and others in each of these churches who made very big impacts on my life.

My books examine these churches' doctrines, **not** the people who believe in them.

I was in a cult for 17 years. I know firsthand what it's like to believe a lie strongly. I am writing this book because if I were in a denominational church that has a mixture of sound doctrine and doctrines of devils and couldn't distinguish which were which, I would wish someone would have written this book for me. Starting on this page, it's between the Holy KJV Bible, you, and God. I hope we meet in the New Jerusalem.

Sincerely,

David Michael Curtis

PART ONE: “WE MUST BE BORN OF WATER AND THE SPIRIT”

LETTERS TO FRIENDS BY THE AUTHOR

Baptism: A Google Gemini Analysis

The file "[Baptism.docx](#)" found in / [Topical Bible Studies \(KJV\)](#) / [Topics \(R.A. Torrey, DMC\)](#) / [B](#) / was attached in Google Gemini, along with the additional instructions provided below. This document can be found in the chapter titled “Be Baptized Every One of You” – Baptism, on page 209.

Instructions: “Please write an article about Baptism. Include all the verses on Baptism found in the document.”

Note: I did not stack the deck or ask Gemini to favor my view; rather, I gave it very simple instructions. This is to show that a straightforward reading of ***all the verses*** in the New Testament, *without any interpretations from institutional churches or apologetic responses such as we find on GotQuestions.org*, **leads to the conclusion that baptism is essential for salvation.**

The Response by Google Gemini

The Significance of Baptism: A Biblical Perspective.

The document "Baptism.docx" explores the practice of baptism based on various scripture verses. It presents baptism as a commandment from Jesus Christ and an essential step for believers.

Baptism as a Commandment and Its Connection to Salvation.

Baptism is directly linked to salvation in scripture. Mark 16:16 states, "**He that believeth and is baptized shall be saved**". The document clarifies that this is not salvation by works, but an act of obedience stemming from love for Jesus Christ. Jesus commanded His followers, "**Go ye therefore, and Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost**". Peter also commanded believers to "be baptized in the name of the Lord".

Prerequisites for Baptism: Repentance and Faith.

Before being baptized, repentance of sins and belief in Jesus Christ are presented as necessary prerequisites. Acts 2:38 instructs, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". The Ethiopian eunuch, when asking to be baptized, was told by Philip, "If thou believest with all thine heart, thou mayest". The eunuch responded, "I believe that Jesus Christ is the Son of God". Matthew 3:6 mentions people being "baptized of him in Jordan, confessing their sins".

The Mode of Baptism: Immersion in Much Water.

The document indicates that baptism involves immersion in "much water". John was "baptizing in AEnon near to Salim, because there was much water there". The account of Philip and the eunuch describes them going "down both into the water" and coming "up out of the water".

Baptism in the Name of the Father, Son, and Holy Ghost, Or in the Name of Jesus Christ?

Baptism is to be performed "**in the name of the Father, and of the Son, and of the Holy Ghost**". The document also notes instances of baptism being done "in the name of the Lord Jesus".

The Purpose and Symbolism of Baptism.

Baptism is for the remission of sins and the reception of the Holy Ghost. Acts 22:16 says, "arise, and be baptized, and wash away thy sins, calling on the name of the Lord". Ephesians 5:26 refers to the church being sanctified and cleansed "with the washing of water by the word".

Baptism also symbolizes the believer's union with Christ's death, burial, and resurrection. Romans 6:3-4 asks, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life". Colossians 2:12 states, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead".

Furthermore, baptism unites believers with Christ's body, the church. 1 Corinthians 12:13 explains, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit". Galatians 3:27-28 adds, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus".

Baptism is also presented as replacing circumcision as the seal of the New Covenant. Colossians 2:11-13 speaks of being "circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism... And you, being dead in your sins... hath he quickened together with him, having forgiven you all trespasses".

One Baptism, But Rebaptism When Necessary.

Ephesians 4:5 mentions "One Lord, one Faith, one baptism". However, the document notes that rebaptism is necessary when the gospel was not understood during the first baptism, as seen in Acts 19:3-5.

Examples and Exceptions.

The document discusses John's baptism of repentance and highlights Christ's example of being baptized by John. It also mentions instances of entire households being baptized.

The case of the thief on the cross is presented as an exception, demonstrating that faith in Jesus Christ can save in rare circumstances when baptism is impossible. However, the document cautions against using this as an excuse to avoid baptism when able.

The example of Simon Magus (Acts 8:12-25) illustrates that belief and baptism are not sufficient without genuine repentance. Although Simon believed and was baptized, he had not repented and therefore had not received the Holy Ghost; his heart was "not right in the sight of God".

The document concludes by stating that baptism "saves" in a similar way that Noah's ark "saved" from the flood (1 Peter 3:20-21), as a symbol and act of obedience. Ultimately, salvation comes through faith in Jesus Christ, and baptism is a sign that unites the repentant believer in Christ's death. Upon baptism, the believer receives the Holy Ghost and is sealed unto the day of redemption. The refusal of baptism when possible is considered unbelief and a denial of Christ, with no forgiveness of sins in such a case.

Altar Calls and Sinner Prayers vs. "Repent and Be Baptized"

By David Michael Curtis

The following chapter, "Altar Calls and Sinner Prayers vs. Repent and Be Baptized.pdf," by David Michael Curtis, discusses the author's reasons for not identifying as a Baptist. It contrasts the practices of altar calls and the sinner's prayer, often seen in Baptist churches, with the New Testament emphasis on repentance and baptism.

Here are some key points from the document:

- **Baptist Beliefs:** The author acknowledges positive aspects of Baptist beliefs, such as the autonomy of the local church.
- **Critique of Baptist Practices:** The author expresses concerns about "fables" and "myths" taught in some Baptist churches in Arcadia. He specifically criticizes the emphasis on the sinner's prayer and altar calls as the primary means of salvation.
- **Gospel Message:** The author emphasizes the core gospel message: Jesus's death, burial, and resurrection, and the need for repentance, belief, and baptism.
- **Repentance and Fruit:** The document stresses the importance of genuine repentance and bearing fruit as evidence of faith, citing Galatians 5 and John the Baptist's teachings.
- **Baptism:** Baptism is presented as essential for receiving the Holy Spirit, the forgiveness of sins, and being united with Christ. The author argues that baptism should follow repentance and belief, not just a sinner's prayer.
- **Holy Spirit:** The document highlights the need for the Holy Spirit to live in believers and enable them to bear fruit.
- **Critique of "Once Saved, Always Saved":** The author challenges the doctrine of "once saved, always saved," suggesting that those who do not bear fruit will be "cut off."
- **Street Preacher Jeremiah:** The document mentions a street preacher named Jeremiah in Arcadia and uses him as an example to illustrate the author's points about repentance, baptism, and receiving Christ.

In essence, the document argues that while the sinner's prayer may have its place, it should not replace the biblical emphasis on repentance and baptism as necessary steps in the process of salvation. The author believes that many Baptist churches have deviated from this true gospel message.

Dear friends,

Today, I want to share why I am not a Baptist. Baptists are generally lovely people, and there are various kinds of Baptists. For example, there are Southern Baptists, Reformed Baptists who believe in Calvinist doctrine, Independent Baptists, Liberal Baptists, and Conservative Baptists. It's important to note that when discussing any particular group, generalizations may not apply to everyone, which is why labels can be unhelpful.

Clarification of Beliefs

If you identify as a Calvinist, for instance, you need to clarify what kind of Calvinist you are: a five-point, four-point, or three-point Calvinist. The same applies to Baptists—are you an Independent Baptist or a Southern Baptist? These institutional labels point in a certain direction, but they don't provide a complete picture of an individual's beliefs, which can vary significantly.

Reasons for Not Being a Baptist

I have visited several Baptist churches in Arcadia and have become acquainted with various Baptist ministers and church members in our community. So, why am I not a Baptist? Why don't I continue attending a Baptist church? The New Testament mentions that there will be people who turn to fables, and I have heard too many fables being taught from the pulpits of various Baptist churches in Arcadia. These fables, myths, and fictional narratives are not what I believe in. I can't stand listening to these fables in the name of Jesus. I will elaborate on the specifics in this letter, and I will provide further details in the letter I will send next time.

Positive Beliefs of Baptists

Let's discuss some positive beliefs held by Baptists. One key belief is in the autonomy of the local church, with which I wholeheartedly agree. This autonomy means that the church operates independently and is not accountable to an external oversight committee except for its members. They have their internal governance, and I applaud that.

Extension of Church Autonomy

I also believe that the concept of church autonomy can be extended to house churches. Those who attend a Baptist church can implement a similar structure in a home setting by appointing elders and deacons to lead discussions in a living room. This approach encourages direct engagement with one another rather than passively sitting in pews, facing a pulpit, and listening to sermons that may lack substance.

Introduction to a Compelling Story

I hope my perspective hasn't offended any Baptists. I want to share a compelling story that I believe embodies the gospel. I think you'll enjoy it and may even agree with the message.

The Story of Jesus Christ

This is an old, well-known story: the King of Heaven, who has always existed and is one with the Father, descended from Heaven to Earth. He was born of a virgin in a manger, fulfilling the prophecy in Micah 5:2. I believe that he was born from the lineage of Abraham and David and that he is the Christ, the Son of God—the one prophesied to sit on King David's throne forever.

I am convinced that he will be given a Kingdom that will never end, like a stone cut out from a mountain that will come to crush the nations and establish an everlasting Kingdom. Before that could happen, he came to this world, born of a virgin. He grew up in Nazareth and lived under the law.

Despite the lack of detailed information about his life before he turned 30, we know a significant amount about him because he was born under the law. By studying the books of Moses, we gain insight into the life of Jesus. He kept the law perfectly until he was 30 years old. Then, he left Nazareth and journeyed to where John the Baptist was, where John baptized him. After his baptism, he was filled with the Holy Spirit beyond measure, went into the desert for 40 days and nights without eating, and was tempted by the devil. Upon returning, he began calling a few men to follow him.

The Pivotal Event: Jesus's Death and Resurrection

Let's fast-forward to the pivotal part: Jesus died for our sins, as recorded in Scripture. He was buried and resurrected according to Scripture and then returned to heaven. I believe that this story of Jesus reflects the King from heaven who came down, fulfilled every prophecy given through Moses and the prophets and proved that he is Christ.

When he died on the cross, he atoned for the sins of the entire world, bearing every sin ever committed or that will ever be committed on earth. When he ascended to heaven, he presented his sacrifice to God on our behalf, and God accepted it. This sacrifice was a propitiation, satisfying God's wrath. After Jesus purged our sins by himself, he sat down.

Seated. This position indicates that His work is finished. As an intercessor and mediator, anything that seeks to condemn us must first pass through Christ, who intercedes on our behalf. This intercession assures us of salvation. I believe that once we embrace this wonderful gospel—that God has forgiven us because of what Jesus did—we are reconciled to God.

The Call to Repentance

We are called to repent. This message is two-edged; it divides the world between those who repent and those who do not. Those who repent will bear fruit, while those who do not will not. According to John the Baptist and Jesus in John 15, anyone who refuses to bear fruit will be cut off. Thus, the world will be divided into those who bear fruit and those who do not.

Jesus told the parable of the sower, who cast seed on four different types of soil. Three of the soils did not bear fruit, but one did. The saved group is the one that bears fruit.

So, what is that fruit? In Galatians 5, we see the contrast between the works of the flesh and the fruit of the Spirit. Dear friend, examine the list of the works of the flesh and repent. Stop engaging in those behaviors—cold turkey, starting today. Don't play games; these behaviors lead to being outside the city of God.

The Fruit of the Spirit

Next, read the following verses in Galatians 5 about the fruit of the Spirit. This is the fruit that God desires to see in your life: love, joy, peace, meekness, gentleness, kindness, and goodness.

The Great Commission

We are called to go into the whole world, teaching others to observe all that Christ commanded and baptizing in the name of the Father, the Son, and the Holy Spirit.

Jesus's Commandments

What did Jesus command us? His commandments are not burdensome. This is why it says in 1 John 5:2-3 that Jesus's commandments are not grievous. He taught us to turn the other cheek and to walk the extra mile. He advised against suing one another and encouraged us to do charitable deeds in secret—not for the applause of men, but to be seen by God so He can reward us openly. Furthermore, we are taught to treat others as we would like to be treated ourselves.

Warning Against False Prophets

One significant commandment of Christ is not to be deceived. It is essential to be wary of false prophets. Once you recognize a false prophet, stop listening to their teachings. You will know them by their fruits.

Have they ceased the behaviors that would exclude them from the city of God? Are they demonstrating the fruit of the Spirit? Are they meek and humble, or are they dogmatic and authoritative, trying to control you? Do they seek to oppress your conscience and dominate your faith, or are they modest and guiding you to Christ?

Are they pointing to their authority, or are they directing you to Jesus's authority? Do they want you to be their disciple, or do they encourage you to be a disciple of Christ? Are they satisfied with you studying the commandments and teachings of Christ on your own, or do they suggest that you cannot understand the Bible without their guidance?

Do they urge you to read the Gospel of John or the Gospel of Matthew, believe in Jesus, repent, and get baptized to be saved? Or do they present a complex system of doctrines that one must learn before being baptized?

You will know them by their fruits. I could elaborate further, but I'm trying to keep this message simple.

The Simplicity of the Gospel

The gospel is simply this: the four Gospels, namely Matthew, Mark, Luke, and John. I'm content to click play, sit back, and invite you to listen. When we reach the conclusion where Jesus was resurrected, I can pause and say, "Listen, I've got great news for you. Through Jesus Christ and His one sacrifice on the cross that we just heard, God has forgiven you."

We are commanded to study the teachings of Christ and His commandments and to follow Him. Regardless of the life you've lived up until now, it's time to repent, to stop living that way, and to follow Christ. If you believe the gospel and accept this call to follow Him and repent, then it's time to get baptized right now.

I don't need you to understand a series of doctrines or to be overwhelmed by complex systems of belief. I need you to believe in Jesus, make a decision to follow Him, turn from your sins, and get baptized.

You might ask, "What do I do now that I've listened, heard the gospel, believed it, repented, and got baptized?" Continue to study the Master's teachings and follow Him. Bear fruit. And if you don't bear fruit, you will be cut off when Jesus comes back.

So, that's the story. It's very simple: hear the gospel, believe the gospel, repent, get baptized, and then bear fruit. That's the way of salvation. We are saved through Jesus and His one sacrifice, which atones for our sins, not because of any works we do.

Agreement with Baptists on Salvation

The Baptists agree that we are saved by grace through faith and not by any works we do. This is true because we are saved through the one sacrifice of Jesus on the cross, not by our righteousness. I believe that the Baptists would agree with everything I just said, and I don't think they would have any problem with the message of the gospel I shared.

The "Romans Road"

So, why am I not a Baptist? While Baptists may acknowledge, at least in theory, that the cross saves us and the blood of Jesus alone, they present a different perspective.

They may introduce their beliefs through the "Romans Road," which I don't necessarily have an issue with. However, the "Romans Road" is not the gospel itself; it contains parts of the gospel and serves as a nice introduction to certain Christian truths.

We've all acknowledged that "there is none good, not one." God has concluded that we are all under sin, whether we are Jews or Greeks. Therefore, we cannot be saved by the law. Rather, we are saved by the hearing of faith. Abraham believed God, and he counted on him for righteousness.

We have all sinned and fallen short of God's glory, and the wages of sin is death. However, if we believe in our hearts that God raised Jesus from the dead and confess with our mouths that Jesus is Lord, we will be saved. These are wonderful truths, and I am thankful for the Romans Road. I am not criticizing it at all; it serves as a good reminder of fundamental truths we need to remember and provides a solid introduction.

The True Gospel Narrative

However, the gospel is more than just a series of verses. It is the narrative of Jesus standing trial under Pontius Pilate, being crucified, buried, and resurrected on the third day. This is the essence of the gospel—the story of Jesus' death, burial, and resurrection. We have a wonderful message to share with the world: because Jesus endured the trial, died for our sins, was buried, and rose again, we are now reconciled to God. Through Jesus Christ our Lord, we have peace with God.

Like Abraham, if we believe God, it is counted to us as righteousness, and we are forgiven. Our response to the gospel should be to repent, for the Kingdom of Heaven is at hand, and to get baptized. This is how the gospel should be introduced to new believers. They need to hear the old, old story of the rugged cross, how Christ was resurrected from the dead, and be called to repentance and baptism. Afterward, they should follow the commandments of Christ, and we must allow Jesus to be their Lord and Savior.

We are not anyone's rabbi or teacher. We are here like Nathaniel to point to Jesus and say, "I have found the Messiah; let me introduce you to Him." Once we introduce someone to the old rugged cross and explain how we are forgiven of our sins, that we should repent, get baptized, and then follow Christ, we need to allow Christ to be their master and teacher. We are not meant to lord over their faith or their conscience. We should not try to make disciples in our image; instead, our goal is to make disciples for Christ. We are equals, brothers and sisters, and none of us is a rabbi to one another. We are just here to point to Christ and say, "I have found Him; come and see." Like John the Baptist, we can say, "Behold the Lamb of God, who takes away the sin of the world."

The Altar Call and Sinner's Prayer

Now, you might be wondering why I am bringing this up, especially as I am not a Baptist. It's important because there is a narrative that unfolds in Baptist churches and other evangelical congregations, which may be familiar to you. During evangelistic sermons, a presentation is often given that brings about a sense of conviction and guilt.

At the end of the service, a message is given, which is known as an altar call. Various people in the congregation will come forward to the front near the pulpit. An elder approaches them, places a hand on their shoulder, and whispers in their ear, encouraging them to repeat a prayer, commonly referred to as the sinner's prayer. Afterward, the entire church erupts in praise to God, celebrating the new Christians among them. These individuals are told that they are now saved, and the doctrine continues with the belief that once saved, a person cannot lose their salvation.

I suggest that this story represents an alternate narrative—one that contains elements of fiction. It's just the beginning; the story within the Baptist Church is more complex and filled with various fables.

The True Gospel Revisited

Let me go back and share the gospel once again: we believe that Jesus died for our sins, was resurrected, made atonement for our sins, and that we are called to repent—turning from wickedness—and to be baptized. Once baptized, we are called to follow Christ, learn all that He commanded, and strive to adhere to His teachings. This is the narrow way that leads to eternal life.

However, we have just heard a different story—one in which a person comes down for an altar call, recites the sinner's prayer, and is told they are saved. While it's wonderful that the prayer includes the words "I repent," which they say aloud, this represents only one part of a much larger picture.

The gospel emphasizes that we must truly repent and be baptized. There is no baptism after merely saying the sinner's prayer. A person can leave an evangelistic meeting believing they are saved simply because they recited a prayer. However, this is not the complete picture. The true path involves repentance, baptism, and then following Christ.

The Problem with the Alternate Narrative

In some Baptist churches or during evangelistic meetings, people might hear a call to pray and then go home feeling as if they are saved, marking a date in their Bible as the day of their salvation. They are often told repeatedly that since saying that prayer, they are saved and cannot lose their salvation.

Let me reiterate this important aspect. I want to revisit the concept of repentance, which John the Baptist and Jesus preached about—bearing fruit worthy of repentance. On one side, we have people who bear fruit as evidence of their faith, and on the other, we have those who do not.

We also have the narrative that once someone says the prayer, they are saved and cannot lose that salvation. I encourage you to compare these two narratives. Perhaps this will help illuminate my point.

The Importance of Bearing Fruit

If you do not bear fruit, you will be cut off. John the Baptist is the greatest prophet who has ever lived. Who do you say John the Baptist was? Do you believe he was the prophet God sent to prepare the way for the Lord? A voice crying out in the wilderness: "Repent, for the Kingdom of Heaven is at hand."

If you want to know the real story, the true gospel, it's a call to repentance and to believe in the Lamb of God, who takes away the sin of the world. It's a complete message. You have to embrace the whole thing. Behold the Lamb of God! He died for our sins, was buried, and resurrected. Because of His one sacrifice, through His blood, we are atoned with God. We are reconciled with God. We have peace with God. We are forgiven.

"Repent, for the Kingdom of Heaven is at hand." If you believe the gospel, you must repent and bring forth fruits that are worthy of repentance. If you do not bear fruit, the axe is now laid at the root of the trees, and it will be cut down.

Do not boast about saying a sinner's prayer. Instead, repent, bring forth fruits worthy of repentance, and get baptized. Once you've heard the gospel—not just the Romans Road, but the gospel of Jesus Christ, who stood trial under Pontius Pilate, was betrayed, abandoned by His disciples, mocked by the Jewish people and the Roman soldiers, stripped naked, crucified, and nailed to a tree—realize that He hung on that cross, bleeding and thirsty because He was draining out all the moisture in His body.

He bled and died for our sins, as Scripture records. Once you've heard the gospel and understood that this sacrifice has atoned for your sins, you should repent and be baptized.

Okay, here's the text you provided with subject headers added, exactly as you requested:

The Problem with Altar Calls and Sinner's Prayers

However, that's not the story I observe in many Baptist churches. Typically, we witness altar calls, sinners' prayers, and individuals expressing their desire to receive Christ into their hearts, often noting the date in their Bibles. Then, they go home without any real change in their lives. They are taught that they are saved and cannot lose their salvation, yet they haven't truly changed. They haven't turned away from wickedness to follow Christ.

The Lack of Transformation in Some Churches

Have you ever witnessed this in your church? People come to services, are reassured that they are saved, drop an offering on the plate, and then return home unchanged. Their lives remain unchanged, with no apparent signs of change. They appear to be believers only because they dress up for church and carry a Bible under their arms, but they do not demonstrate any real transformation. Despite this, they are told they are saved.

The Message of John the Baptist and Jesus

Isn't there a problem with that? I see an issue here. I'm sharing with you the message of John the Baptist and Jesus: unless you abide in Christ and bear fruit, you will be cut off. The only group that will be saved is not the one that responds to an altar call.

The Importance of Bearing Fruit

There's nothing wrong with an altar call, and there's nothing wrong with the sinner's prayer; it's a beautiful expression of faith. However, if you say this prayer and do not bear fruit, yet you're told you're saved, then you're being misled. You need to hear the truth: unless you bear fruit, the axe is already laid at the root of the trees, ready to cut you off. God has the power to raise children from these stones to Abraham.

If you want to be saved, you must bear fruit.

The Works of the Flesh vs. the Fruit of the Spirit

Let's make this very clear. In Galatians 5, we see a list of the works of the flesh. These actions lead to being outside of the City of God. Right after that, we have the fruit of the Spirit. This is straightforward—it's simple enough for a child to understand.

We have a list of things to stop doing and a list of things to start doing. It's not enough to say a prayer. You need to hear the gospel that Jesus died for our sins, as stated in Scripture, and then you must be called to repent: to stop these actions and start new ones.

The Necessity of the Holy Spirit

You might think, "Okay, I want that." However, you must realize that you cannot do it alone. We are not saved through willpower. We need the Holy Spirit to bear this fruit. This is not a message about self-discipline or character development; it's about the necessity of being baptized with the Holy Spirit.

Receiving the Holy Spirit Through Repentance and Baptism

Now, you may wonder, "How do I receive the Holy Spirit?" Peter said, "Repent and be baptized, and you will receive the gift of the Holy Spirit."

So, if you're saying, "I want to repent," it's essential to understand that true repentance is not something you can achieve on your own. You might think, "I want to change the direction of my life. I want to stop living as I have been and begin anew as a new creation." It's crucial to acknowledge that you cannot do this alone; you need the guidance of the Holy Spirit.

That's why, as soon as you hear the gospel and clearly understand the need to repent, you should take action.

The Importance of Baptism

The next step is to get baptized. This is important because baptism is the means by which one receives the Holy Spirit and the forgiveness of sins. It is through baptism that your sins are forgiven, and then you will receive the gift of the Holy Spirit.

If you have been taught that simply saying a sinner's prayer washes away your sins, you have been misled. Your sins are washed away through baptism with water and the Spirit. Therefore, you must get baptized.

Baptism and the Passover Analogy

Applying Christ's blood to the door of your house is a reference to the Passover story, as recounted in the book of Exodus. You apply that blood when you get baptized—not when you say a sinner's prayer, but during baptism. Romans 6 states that as many of us who have been baptized have been baptized into Christ's death. If you want the death of Christ to be applied to you to wash away your sins, you need to get baptized.

The Confusing Narrative in Some Baptist Churches

I often hear a different narrative in the Baptist Church that can be confusing. People say, "I said a sinner's prayer, so I'm forgiven. I have eternal life and can't lose my salvation." This message is commonly heard in Evangelical or Baptist churches.

The Minister's Acknowledgment of the Problem

The Minister acknowledges that there's a problem within the church. Occasionally, he delivers a different sermon, stating that there are people in the congregation who have never truly repented and are not saved. This message frightens many of the attendees. He understands that some members of the church have not changed their lives at all; they have not genuinely repented.

The Inadequacy of the Sinner's Prayer Alone

This sermon serves as a convicting reminder of the law, causing people to feel a sense of guilt. However, rather than guiding them toward the true path of salvation—encouraging them to repent and be baptized—he repeatedly offers the same false narrative for 20 years. He identifies the issue—that some are not saved—but fails to provide the actual solution. Instead, he gives them a placebo that cannot save them.

During altar calls, he invites attendees to come forward. An elder will place a hand on their shoulder and guide them through the "sinner's prayer." In this prayer, they will utter the words "I repent," but without truly grasping the meaning of repentance and the necessary changes that follow.

Receiving Jesus into Your Heart Through Baptism

I accept Jesus into my heart, and I love expressing that. There's nothing wrong with saying, "I accept Jesus into my heart." The Bible mentions, "Christ in you, the hope of glory." Do you want Jesus in your heart? It isn't just about saying a prayer. If you want God in your heart, you need to be baptized.

When you get baptized, you receive the Holy Spirit, who comes to dwell inside you. Christ is in you through the Holy Spirit, living in your heart. We don't just receive Jesus into our hearts through prayer; we receive Jesus into our hearts through baptism.

Integrating the Sinner's Prayer with Baptism

If you want to include the sinner's prayer, there's nothing wrong with that. Here's how it can be done: You can start with a convicting message about the law. Explain that if you continue certain behaviors, it can lead to being outside the city of God, and then share that you need to repent. You might say, "OK, I repent. I want to change my ways."

However, you need to understand that you can't change yourself through willpower, character development, or self-discipline. You can't save yourself through reform, such as a 12-step program. Trying really hard won't save you; you have to be born of the Spirit to be born again.

"How do I get born again?" you might ask. The answer is: Get baptized.

Being Born of Water and the Spirit

Jesus said, "Unless you are born of water and the Spirit, you cannot see the Kingdom of God." You can find this in John 3. Evangelicals, you may be familiar with the phrase "you must be born again," but I encourage you to examine it more closely. It's not just about being born of the Spirit; you must also be born of water and the Spirit.

Baptism in water is closely connected to receiving the Spirit. This washing of regeneration by water and the Word are all intertwined. If you desire to be cleansed by both water and Spirit, get baptized. You don't need to work yourself up into a frenzy or doubt whether you will receive the Holy Spirit. Peter said, "This promise is for you and your children and for all who are far away." It doesn't matter how distant you are, even if you are on an island far from Israel; if you get baptized, this promise of the Holy Spirit is for you.

The Proper Sequence: Prayer and Baptism

You must be baptized in water and the Spirit, not just recite a prayer of repentance. If you hear this message and still want to keep the sinner's prayer, that's perfectly fine. You can say the sinner's prayer right before baptism. An elder can come over, place a hand on your shoulder, and guide you through the process of saying the sinner's prayer. You don't have to abandon the sinner's prayer; it is a lovely prayer that can still hold its place in your journey.

However, that is not how we receive the Holy Spirit, nor is it how we receive the remission of sins. It is simply a prayer. It's not how we truly receive Jesus in our hearts. Immediately after the sinner's prayer, we should lead individuals into water baptism for the forgiveness of sins. People are not forgiven at the conclusion of prayer; they are forgiven at the conclusion of the Eucharist, not at the conclusion of baptism. They do not receive Jesus into their hearts merely through prayer; they receive Him through water baptism. As it states in Galatians 3:27, "As many of you as were baptized into Christ have put on Christ." If you want to put on Christ, get baptized.

The Need for Baptism After the Sinner's Prayer

The prayer is fine, but immediately following the sinner's prayer and immediately after the altar call, one should get baptized. If that church only offers you a prayer and sends you home without emphasizing being born of water and the Spirit, then you are going to the wrong church. You are hearing the wrong message—essentially, a fable. That church may continually repeat this process over the years, insisting that you are saved and cannot lose your salvation. Eventually, they may preach another sermon on the law, indicating that some have never genuinely repented and are not saved. They will give another altar call, repeatedly asking if you have gone through the sinner's prayer over and over again. This approach is inadequate; it's merely a placebo. It's a different story, a different gospel.

Why the Author Is Not a Baptist

Why am I not a Baptist? I believe in water baptism, which is what Baptists are named after. However, the core belief they are named for has been replaced with a sinner's prayer and altar call. Many people go home unchanged because they haven't truly heard John the Baptist's message: "Repent, for the kingdom of heaven is at hand."

The Gospel and the Necessity of Repentance and Baptism

Let me share a wonderful story with you. According to Scripture, Jesus died for our sins, was buried, and was resurrected. If you believe this gospel to be true—that Jesus is alive—then God has forgiven you. He has washed and cleansed you. However, in order to have this sacrifice applied to you and to be united with what Christ did on the cross, you must repent and be baptized.

In Galatians 5, there is a straightforward list of things to stop doing and things to start doing. Repentance is essential, and you cannot make these changes on your own. You need God to give

you the gift of the Holy Spirit. If you get baptized in water, then God will baptize you with the Holy Spirit—this is a promise and a guarantee. The Holy Spirit will come and live inside you, giving you "Christ in you, the hope of glory."

Receiving Christ and the Holy Spirit Through Baptism

If you want to receive Christ into your heart, remember that Jesus stands at the door, knocking. If you let Him in, you can receive Christ. Get baptized, and God will give you the gift of the Holy Spirit to come and live inside you, and He will never leave you nor forsake you.

Here is the wonderful good news: when you get baptized, your sins are forgiven, washed away, and purged.

The Role of the Holy Spirit in Bearing Fruit

And that's not all. Now that you have the Holy Spirit dwelling inside you, He will help you to bear fruit. If you don't have the Holy Spirit, you're not part of God. You can't simply say a prayer and receive Jesus into your heart by merely stating, "I receive Jesus into my heart." You have to do it the way God commanded us to do it. We can't rely solely on our methods or church traditions; we must return to following Christ.

We are called to teach the whole world everything He commanded and to keep those commands. This is the true message of repentance: it's not just about stopping bad behavior but also about starting to do good, beginning with love for one another and bearing fruit through learning Jesus' commandments and following Him.

The Centrality of Jesus's Death, Burial, and Resurrection

We believe that He died for our sins, was buried, and was resurrected. This one sacrifice atones for our sins. Isn't that a wonderful story? It's all right there in the Gospels of Matthew, Mark, Luke, and John.

The Ideal Conclusion to the Sinner's Prayer: Baptism

If you want to pray the sinner's prayer, there's nothing wrong with that. However, immediately after saying the sinner's prayer, instead of just sending people home, they should be led to a baptismal tank or a river to be baptized. They should be immersed underwater in the name of the Father, the Son, and the Holy Spirit. At that moment, they will receive the Holy Spirit, be forgiven of their sins, and be born again—all through the act of baptism.

Instead of repeatedly guiding them through the sinner's prayer over the next twenty years, why not complete the process right then and there? At the end of the altar call, they should be baptized.

The True Meaning of Being a Baptist

As for why I don't identify as a Baptist, it's because many do not conclude the altar call with baptism. In the Book of Revelation, it mentions those who claim to be Jews but are not. I suggest the same for those who call themselves Baptists but truly are not, as Baptists ought to end the altar call with baptism. If you're not ending an altar call with baptism, you're merely Baptist in name. Let us baptize in the name of the Father, the Son, and the Holy Spirit and fulfill the Great Commission.

The Street Preacher Jeremiah

In Arcadia, there is a street preacher named Jeremiah who preaches at the corner of Polk Street and Oak Street every Monday through Friday at 10:00 AM. His message emphasizes repentance and receiving Christ into your heart. I have known Jeremiah for years, and we frequently discuss things. He enjoys studying historical preachers, with one of his favorites being Billy Sunday, who focused on encouraging people to stop using alcohol. Billy Sunday was known for his enthusiastic and charismatic preaching style, which resonates with Jeremiah.

The first time I heard Jeremiah preach, I thought he was a drunk man who had lost his temper and was screaming at someone. However, he was just passionately preaching on the corner. His style is loud, making it difficult to understand what he says. Despite this, he is actually a gentle and kind person. When you sit and talk with him, he doesn't scream; instead, he engages in conversation and listens attentively. He often asks, "Have you received Jesus? Have you really received Jesus?" This message is common among Baptists.

Addressing Jeremiah Directly

Jeremiah has been receiving this email series, and I want to address Jeremiah directly with the following message: "Yes, I have received Jesus." How do I know? Because I was baptized in the name of the Father, the Son, and the Holy Ghost. At my baptism, I received the gift of the Holy Ghost, through which I have Christ in me, the hope of glory. My sins have been forgiven because I was baptized. I am certain that I have received Christ through baptism. Receiving Christ is not just a prayer or a sincere belief; it involves baptism by water and the Spirit, being born again.

The following is not a boast but simply an answer to Jeremiah and my reasons why I believe I have received Christ. You can compare my life to the works of the flesh described in Galatians 5. I have repented. I am not engaging in sexual immorality, fornication, or adultery. I'm not a drunkard, nor am I living a riotous life. I am neither an idolater nor covetous. In short, I have turned away from my past sins.

Feel free to examine the fruit of my life to see whether the Holy Spirit is in my heart. I possess love, joy, peace, gentleness, meekness, and long-suffering; against such things, there is no law. You ask if I have received Jesus, and I respond, "Yes, I was baptized in the name of the Father, the Son, and the Holy Ghost."

Personal Testimony and Transformation

I have stopped using my body for the works of the flesh and have repented. Any good fruit in my life is because the Holy Ghost is in my heart. Is my life perfect according to the law? No, I am not an angel yet. My entire heart is not obedient to the law; I still have wicked thoughts and evil imaginations, just like any other man.

Justification Through Christ

Nevertheless, I have put on Christ, covered with his righteousness like a robe. How do I know? Because I was baptized. I don't label myself as a Baptist; I say that I was baptized.

Advice for Jeremiah's Ministry

Jeremiah preaches about repentance and is deeply concerned about the salvation of souls. I encourage him to preach Christ and him crucified. He should clearly and understandably proclaim that Jesus stood trial before Pontius Pilate, was crucified, buried in a tomb, and resurrected on the third day. He should share the good news that through Christ, we are reconciled to God and have been forgiven.

Practical Suggestions for Effective Preaching

The first time I met Jeremiah, I encouraged him to buy a \$20 voice amplifier, similar to those used by teachers in classrooms. This way, he could speak clearly and calmly, ensuring that everything he said was easily understood.

Call to Repentance and Baptism

It's also important to clearly warn about the behaviors that could lead to being outside the city of God and call people to repentance. Then, baptize them in the Peace River here in Arcadia, in the name of the Father, the Son, and the Holy Ghost. Finally, assure them that they have been forgiven, washed of all their sins, and have "received Jesus Christ."

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

By Grace Are Ye Saved Through Faith—Part 1

By David Michael Curtis

The file "By Grace Are Ye Saved Through Faith—Part 1.pdf" by David Michael Curtis discusses salvation, baptism, and the interpretation of scripture, particularly Ephesians 2:8-9.

Here are the key points:

- **Salvation and Ephesians 2:8-9:** The document focuses on the passage, "For by grace are you saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast." It argues against misinterpretations that disregard Christ's commandments.
- **Baptism as God's Accepted Sacrifice:** It emphasizes that baptism is the only means of conversion that God accepts, uniting believers with Christ's death. It contrasts baptism with "sinner's prayers" and altar calls, which are deemed insufficient for salvation.
- **Foundational Doctrines of Christ:** The document emphasizes the importance of adhering to the fundamental doctrines of Christ, including repentance, faith in God, and baptism.
- **Critique of Modern Church Practices:** It critiques modern evangelical practices, such as altar calls and sinner's prayers, that downplay the importance of baptism. It mentions figures such as George Whitefield, Charles Grandison Finney, D.L. Moody, and Billy Graham as having influenced these practices.
- **Warning Against False Teachings:** The author warns against teachings that dismiss the necessity of baptism and labels those who teach against Christ's commandments as "Antichrists." It specifically mentions YouTuber Mike Winger and pastor Jack Hibbs, criticizing their views on baptism and sin.
- **Importance of Repentance and Bearing Fruit:** The document emphasizes the importance of repentance, turning away from sin, and bearing good fruit as evidence of salvation.
- **Romans 6 and Baptism:** It emphasizes the significance of Romans 6, which discusses baptism and its role in uniting believers with Christ's death and resurrection.
- **Distinction Between Works of the Law and Christ's Commandments:** The author clarifies that the "works" mentioned in Ephesians 2:8-9 refer to the Law of Moses, not the commandments of Christ, including baptism.

In essence, the document argues for the necessity of baptism as a commandment of Christ for salvation and critiques alternative methods of conversion prevalent in some modern Christian practices.

Dear Friends,

Ephesians 2:8-9 and Salvation

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

Evangelical Practices and Altar Calls

In this week's letters, we've been discussing Evangelicals, and the practices of altar calls and sinner prayers. We've mentioned highly emotional worship services characterized by loud drums and guitars, repetition, and working oneself up into an emotional state, often resulting in tears and weeping. We've also touched on speaking in tongues and various other methods people use to demonstrate that a conversion has taken place.

Old Testament Examples: Cain, Abel, and Elijah

Let's go back to the beginning. There were two brothers named Cain and Abel. For your sacrifice to be accepted by God, it had to be offered in the manner He specified. The implication is that Abel followed God's instructions while Cain did not.

Next, I want to remind you of the story of Elijah. He presented an offering to God while the 450 false prophets of Baal likewise attempted to make their offering. These 450 men made quite a scene all day long; they cut themselves, danced, and created a chaotic atmosphere for everyone to watch. However, God did not accept their offering because they were not praying to Him; they were praying to Baal. Elijah mocked them, asking, "Where is Baal? Maybe he's on vacation or asleep." Their frenzy only intensified until they finally ran out of energy and gave up.

Then it was Elijah's turn. He instructed the people to pour water over his offering—more water and even more water until it was soaking wet. He said, "If I am a man of God, accept my offering." Then fire came down from heaven, consuming the offering and even the water.

God's Accepted Sacrifice: Baptism

If we want God to accept our sacrifice, we must do it the way He has commanded. Now, I may make some enemies today and upset some people, but I need to clarify my message. Today, I'm directing my comments toward evangelicals who use altar calls and sinner prayers in a way that represents one form of an altar. They call individuals to the altar during an altar call. An altar is traditionally a place for making offerings or sacrifices. The very term "altar call" carries significant meaning.

I want to explain that the altar built by Elijah symbolizes the act of baptism. You can use as much water as you like during this altar call—whether it's from a swimming pool, a river, or even the ocean. While you can pour as much water as you wish, it doesn't change the fundamental truth

that God accepts this sacrifice. Baptism unites us with Christ's death on the Cross, which is the one true sacrifice and the only sacrifice that saves us. Simply saying a prayer without being baptized is a completely different altar call.

The Difference Between Baptism and Sinner's Prayer

Let's discuss the goal of an altar call, noting that baptism and a sinner's prayer are distinct types of altar calls. The aim is to have God accept our offering; baptism is the only means of conversion that God accepts, uniting us to the death of Christ, and prayer alone is insufficient.

You could attend 450 different churches, go forward for 450 altar calls, say 450 sinner's prayers, weep, mourn, and sing. You can work yourself up into an incredible frenzy through worship music and do this every Sunday for years. Nevertheless, this is not the proper way to present an offering to God. If you desire your offering to be accepted by Him, it is essential to adhere to the method that Jesus instructed us to follow. Hear the gospel, believe it, repent, get baptized, and bear good fruit.

The Foundational Doctrines of Christ

On one side, I stand alone and affirm that no matter how much water is poured upon my sacrifice, God will accept it. My offering is presented through the act of water baptism. It is essential to hear and believe the gospel as outlined in the Gospels of Matthew, Mark, Luke, and John. There's no need for interpretation; click play and listen to one of the four Gospels, believe it, and respond through repentance—turning away from wrongdoing and placing your trust in God. You should be baptized in the name of the Father, the Son, and the Holy Spirit. You will immediately receive the Holy Spirit. The Holy Spirit will seal you until the day of redemption, and from that moment on, He will produce fruit through you, such as love, peace, patience, gentleness, and kindness. This fruit is evidence of your salvation.

In Hebrews 6:1-3, we read that the foundational principles of the doctrine of Christ include turning from wickedness, trusting God, and being instructed about baptism, the laying on of hands, the resurrection of the dead, and eternal judgment. It's a straightforward list. If you want your sacrifice to be accepted by God, you must adhere to these foundational doctrines of Christ. No one can lay a different foundation than the one that Christ laid. Therefore, to ensure your sacrifice is accepted, follow these principles. Attempting to have your sacrifice accepted through any other methods will not be successful. We must approach God on His terms, according to His commandments, rather than our methods. To ensure that your sacrifice is accepted, it is essential to turn away from wickedness, trust in God, and be baptized. This message is quite straightforward.

Modern Church Practices vs. Scriptural Commands

Over the last 300 years, methods of "conversion" have evolved gradually, beginning with the "Great Awakening" and the preaching of George Whitefield—excluding baptism. In the past 150 years, altar calls—also without baptism—introduced by Charles Grandison Finney, along with D. L.

Moody's preaching—again without baptism—have gained prominence. More recently, specifically over the last 75 years, the introduction of an altar call to the hymn "Just As I Am," followed by a sinner's prayer—without baptism—influenced by Billy Graham, has notably altered the way individuals seek God, often downplaying the importance of baptism. If baptism were to occur, its importance is not explicitly explained in the Bible; rather, it is viewed as a non-essential public ceremony that represents the faith already affirmed during a prior moment, such as an altar call. Since the altar call is considered the key moment of salvation, it is permissible to skip baptism.

Instead of coming to God through repentance, trust, and baptism, many now approach God by coming forward at what is known as an altar call and saying a sinner's prayer. I want to emphasize that you are welcome to participate in as many altar calls and sinner's prayers as you like and attend as many worship services as you wish. However, if we do not turn away from wickedness, trust in God, and get baptized, everything else is fruitless, vain, and unprofitable. It becomes a mere form of religion.

You can attend church every single week, participate in hundreds of worship services, and feel genuine emotions. You may emotionally identify with the experience, love God, and care for the people you worship with. You might even follow the formalities of an institutional church throughout your life, raising generations of your family in this tradition. Yet, it is possible to have nothing more than a form of godliness while denying its power.

On the other hand, I invite you to turn away from sin and get baptized. It is a simple act that will be accepted by God, regardless of the amount of water used, whether in an ocean or elsewhere, as long as it is done in the name of the Father, the Son, and the Holy Spirit.

Two Paths: Christ's Commands vs. Alternative Methods

I am presenting two different ways of offering a sacrifice. The method you use will determine the outcome. If you follow Christ's commands by turning from wickedness, trusting God, and being baptized in the name of the Father, Son, and Holy Spirit, your sacrifice will be accepted. However, suppose you choose a method that excludes Christ's commandments. In that case, the sacrifice will not be accepted, regardless of how many times you perform it or how emotionally charged your worship services may be.

Misapplication of Ephesians 2:8-9

Let's be clear: we are saved by grace through faith, not by works. It's important to understand which works Paul is specifically addressing in his writings. He was opposed to pursuing justification through the Law of Moses, which involved an earthly high priest, the Levitical priesthood, and animal sacrifices at the Temple in Jerusalem. Paul was not discouraging obedience to Christ's commandments. Unfortunately, many evangelicals misapply this verse to suggest that grace and faith mean we should disregard Christ's commandments when, in fact, the context is about the Law of Moses.

While there is a significant focus on grace and faith, it is often misapplied to render the commandments of Jesus Christ void. There is no question or debate that Jesus commanded repentance and baptism. This modern interpretation of grace, faith, and salvation, which attempts to dismiss Jesus' commandments, is not in line with Scripture. You should not be swayed by such teachings simply because they mention grace and faith.

False Teachings and Antichrists

Jesus warned us that following the teachings and traditions of men can make our worship empty and vain. He cautioned against adhering to doctrines that invalidate God's commandments. This is precisely what is happening with the contemporary interpretations of grace and faith, which often seek to set aside the commandment of Jesus Christ to repent and be baptized.

If you teach others to disobey Christ's commandments, you're not a Christian; you're an Antichrist. There's a well-known YouTuber named Mike Winger, who has over 1,000 videos, many of which receive over a quarter of a million views, and most of his teachings are quite good. However, Mike Winger teaches that baptism is not essential. This one doctrine, despite all his other content, makes him an Antichrist. Don't be deceived by his likable, friendly demeanor. He presents himself as a "Bible thinker" and aims to train others to think biblically. He has been doing this for years and has built a large following, yet he insists that what matters most is asking Christ into your heart through a sinner's prayer rather than being baptized.

If you've decided on Christ, consider the two altars. You can go through 450 altar calls and recite 450 sinner's prayers, but God will not accept that altar if it lacks baptism. To have your sacrifice accepted by God, you must follow the commandments of Jesus Christ, which include repentance, turning away from sin, trusting in God, and being baptized. Presenting an altar without baptism is presenting a different altar altogether. Get baptized, regardless of the amount of water; God will accept that offering. If you want to be saved, you must be saved through the Lamb that was sacrificed. To have your sins covered by the Lamb, you must do so on His terms, following His commandments.

Jesus Christ commands us to repent, be baptized, and then bear fruit. On the other hand, Mike Winger teaches that following Christ's commandment to be baptized is not essential to salvation. Jesus said that if you hear His commandments and do them, you're built on rock. But if you hear His commandments and don't do them, you're building on sand. If you're following the teachings of someone famous who says that baptism is unnecessary for God to accept your sacrifice, don't be deceived. No matter their popularity, likability, or number of followers on YouTube, if someone teaches you to disregard the commandments of Christ, they are not Christians; they are Antichrists. Jesus said it would be better for a millstone to be tied around someone's neck and for them to be thrown into the ocean than to offend one of His little ones.

Can you imagine? Most of the little ones being deceived are unaware of any better options. They trust Mike Winger to be a Bible thinker, and many of them haven't studied the Bible themselves. He is leading them astray, teaching them a different way by encouraging them to ignore the

commandments of Christ and the Great Commission, which instructs us to teach others to observe all that He commanded and to baptize in the name of the Father, the Son, and the Holy Spirit. While you may become knowledgeable about all of Mike Winger's teachings and learn many good things, neglecting baptism is a fatal mistake. All his other teachings will not save you. They will only give you a form of godliness that lacks power.

The Necessity of Baptism

You can attend countless Sunday services, including worship and sermons. You can fellowship with many other people throughout your lifetime and participate in worship, prayer, and altar calls as often as you desire. However, if you've never been baptized, God will not accept that sacrifice.

False Altars and Deception

What altar are you being called to? The only altar that God accepts involves turning from sin, trusting in God, and being baptized. If you feel drawn to a different altar, be cautious and avoid being deceived. The devil has long known that merely confessing the Trinity or the virgin birth or embracing other Christian truths will not save anyone.

The Door of Salvation

There are foundational teachings of Christ that you must embrace, including passing through the door of salvation. If you don't pass through that door, you are not saved. The devil knows that you can have a form of godliness and discuss concepts like grace, faith in Christ, the Trinity, and the virgin birth, but if you don't actually pass through the door, these things won't benefit you.

Addressing Misleading Teachings

You must get baptized. Don't let anyone like Mike Winger deceive you or rob you of eternal life. I believe that Mike Winger has blood on his hands and needs to repent. He should teach people the foundational doctrines of Christ, emphasizing that you cannot establish a different foundation than what Christ laid.

Grace, Faith, and Works

Let's discuss the concept of being saved through grace by faith rather than by works. We have clarified that in this context, the "works" refer to the Law of Moses. These actions differ from following Christ. While there is no need to adhere to the law of Moses, it is essential to follow the teachings of Christ. If someone advises you against following Christ, labeling it as legalism, they are misguided and leading you astray. Don't be misled. The works Paul referred to are the Law of Moses, not the commandments of Christ.

The Significance of Baptism

Those who misunderstand this need to repent and teach all nations to obey Christ's commandments, including the commandment of baptism. The idea that we should refrain from doing any works, even those commanded by Christ, is not Christian; it is antichrist. We are certainly meant to teach and observe all that Christ commanded.

Repentance and Bearing Fruit

Now, I want you to envision a comprehensive list of Bible verses focused on grace. Next, picture another extensive collection of Bible verses centered on faith. The Bible clearly emphasizes the significance of both grace and faith. Then, consider a detailed array of verses regarding the Law of Moses and the futility of attempting to achieve justification through it, including Ephesians 2:8-9, which clearly indicates that the Law of Moses does not justify us. Finally, visualize an extensive collection of verses that instruct on baptism and illuminate its significance. The core teachings of Christ encompass a profound understanding of baptism and its profound significance.

If you accepted Christ during an altar call and a sinner's prayer and were subsequently baptized, were you taught the true meaning of baptism? Or were you led to believe that baptism is simply a ceremony where you publicly announce your faith in Christ?

I want to educate you about the true significance of baptism; however, first, I want you to imagine an extensive collection of Bible verses concerning repentance. Next, consider another comprehensive collection of verses that guide us in living as Christians and in avoiding specific actions after becoming a Christian. We can classify this extensive collection of verses as "bearing fruit." Can you envision a list of verses, including grace, faith, repentance, and baptism, along with guidelines on actions to take and behaviors to avoid, which is known as bearing fruit? Can you picture all five sets of verses?

Misinterpretations of Paul's Teachings (Ephesians 2:8-9)

We have collections of scriptures concerning grace, faith, turning away from sin, trusting God, baptism, and how we ought to behave after baptism—all referred to as bearing fruit. This is not debatable; these collections of scriptures exist, with many containing 40 verses or more. The contemporary teaching of being saved by grace through faith—but not by works—often dismisses the commandments of Christ, implying that those who believe these commandments are essential are not genuine Christians but are merely trying to achieve salvation through works. Now, picture these groups of verses positioned alongside one another, addressing grace, faith, repentance, trusting God, baptism, and our life after baptism. I want you to understand that this modern interpretation effectively invalidates the commandments of Jesus to repent from sin, downplays the importance of baptism, and neglects the need to bear fruit. The New Testament, including Paul's epistles, lists numerous sins that Christians should avoid and behaviors that they should embrace.

Claiming that turning away from sin and doing good deeds, or repentance and baptism, constitutes "salvation by works" misrepresents Paul's overall teachings and misinterprets Ephesians 2:8-9. Paul surely urged us to turn away from sexual immorality, greed, witchcraft, effeminacy, practicing sorcery, lying, stealing, behaving disorderly, and refusing to work for our sustenance. Did Paul teach that salvation is achieved through works by commanding us to stop these behaviors? Our contemporary conversion methods might label Paul as a legalist, but I would contend that they have overlooked the essence of his message. In the name of grace and faith—not by works—they are endorsing a different gospel. I challenge you to reconsider the foundation of your faith. Stop responding to that altar call and come to the one that God approves—repent and be baptized. The only sacrifice acceptable to God is through the core principles and doctrines of Christ. We are aware of what those principles entail: we must turn from sin, trust God, and be baptized.

The True Altar and Sacrifice

We need to approach the door, but modern methods act as a detour. As you approach the door, a detour sign is posted, stating, "Don't enter through that door." Come this way through our methods and traditions." In doing so, they invalidate the commandments of Christ, which instruct us to repent and be baptized. That's why I can confidently say that even well-liked individuals, such as Mike Winger, who teach that baptism is unnecessary and that you can enter through alternative means—simply by saying, "I receive Jesus into my heart" or "I repent"—are misleading. They promote the idea that once you're saved, you can't lose your salvation despite having never been baptized. This isn't conversion; it's a detour away from the way to salvation.

Misleading Teachers and Alternative Paths

I also want to mention another popular teacher on YouTube who shares the same denomination as Mike Winger: Jack Hibbs. Jack Hibbs has gained considerable fame over the years and has invited numerous prophecy speakers to his church. Many have seen him share the stage with well-known figures, like Dr. Frank Turek and his apologetic team. The presence of these familiar faces creates a sense of confidence in Jack Hibbs as a trustworthy figure.

Jack Hibbs and the Issue of Sin

Last year, I came across a discussion on his YouTube channel about whether the grace of God could still save an adulterer. Jack Hibbs referenced 1 Corinthians 5, which discusses a man committing fornication with his father's wife, stating that he was "saved." However, that is not entirely accurate. The chapter says he "might be saved," not that he is saved. This man was delivered over to the devil to suffer in the flesh, with the hope that he might repent. If we continue reading, 1 Corinthians 6 states, "Don't be deceived. Adulterers and fornicators will not inherit the Kingdom of God." So, was this man saved? No, he was not. However, there was still a possibility of salvation if he repented. He needed to be put out of the church and for the church to stop associating with him so he would feel ashamed and have the chance to be saved. Jack Hibbs claimed this brother, who was committing adultery, was still saved. I want to reiterate a command

from the Apostle Paul. This isn't a suggestion; it's a directive: "Don't be deceived. Adulterers will not inherit the Kingdom of God."

False Teachings and Lasciviousness

There will always be those who teach falsehoods, turning the gospel into something characterized by lasciviousness—sexual immorality, as Paul described. They will suggest that sexual immorality is not a significant concern because you are saved by grace through faith once you accept Jesus into your heart. It's a troubling notion. Despite decades of Jack Hibbs sharing the stage with many recognized Christian figures, he has, unfortunately, transformed the Gospel of Jesus Christ into a form of lasciviousness and embraced teachings akin to the doctrines of Balaam, Jezebel, and the Nicolaitans—messages condemned by Christ in Revelation. Jesus explicitly states that He hates these practices and admonishes repentance: "If you don't repent, I will remove your candlestick; if you don't repent, I will spit you out of my mouth."

Jesus's Response to Continued Sin

I want to address the response provided by Jack Hibbs regarding whether a person who continues to sin remains saved. To clarify, I'll let Jesus Himself respond, as seen in the messages to the seven churches. He despises the teaching that suggests it's permissible to commit adultery and still be saved. He rejects that doctrine entirely. If you do not repent, He will remove your candlestick and spit you out. Jesus has made promises that hinge on repentance. If you overcome and repent, your name will not be blotted out of the Book of Life. However, if you do not repent, the opposite will occur according to Christ; He will remove your candlestick, spit you out, and blot your name out of the Book of Life. If someone claims that once you are saved, you can never be lost—even if you commit adultery or are sexually immoral—they are preaching another gospel. This contradicts the teachings of Jesus and puts them in opposition to Christ.

The Incomplete Gospel

To truly embody Christianity, you need to align yourself with Christ's teachings. You are called to obey all that He commanded and instruct others to follow His teachings. If your first encounter with Christianity was via the Romans Road, an altar call, or a sinner's prayer, then you have been exposed to a partial gospel. The Romans Road presents an incomplete portrayal of the gospel, as it omits Romans chapter 6. I urge you to read Romans 6 and reflect on whether Paul advocated for repentance and baptism. In this chapter, he explicitly calls for repentance, emphasizing that one should be "dead indeed to sin." The first section of the chapter addresses baptism and clarifies its importance.

Romans 6 and the Importance of Baptism

Hebrews 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and eternal judgment.

Baptism is not merely a ceremony or a public declaration of faith. If you were taught that it is merely that, then you were instructed in a different baptism than the one described in Scripture. Baptism is one of the foundational doctrines of Christ.

Examine all the verses related to baptism in the New Testament, and you will develop a better understanding of its significance. The belief that baptism is merely a ritual or public expression of faith without any real purpose is a church tradition that contradicts the teachings of the Bible regarding baptism.

According to Romans 6, baptism unites us with Christ's death and resurrection. We are saved by grace through faith—specifically through faith in Jesus' atonement on the cross. Scripture clearly instructs us on what we are to have faith in, which is the gospel that Christ died for our sins. If you believe the gospel, you must pass through the door of baptism, which unites you to Christ's death and the forgiveness of sins. It's straightforward. This is not about the works of the law of Moses. Misleading teachers may accuse you of trying to be saved through work, but that is incorrect. We are not seeking salvation through the law or the works of Moses. Baptism is not a work of the law; it is a commandment of Christ. We are fulfilling the Great Commission by teaching everyone to observe all that Christ commanded.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

By Grace Are Ye Saved Through Faith—Part 2

By David Michael Curtis

The file "By Grace Are Ye Saved Through Faith—Part 2.pdf" by David Michael Curtis builds upon the themes of Part 1, focusing heavily on the importance of baptism and the Holy Spirit in achieving salvation, while criticizing alternative views and practices.

Here are the key points from Part 2:

- **Baptism and the Wedding Garment:** Baptism is presented as necessary to "put on Christ" (Galatians 3:27), which is equated to wearing the "wedding garment" needed to attend the wedding feast mentioned by Jesus.
- **Receiving the Holy Spirit:** The document asserts that the Holy Spirit is received through baptism, symbolized by "oil in the lamp" from the parable of the ten virgins. It cites Acts 2:38-39 to support the idea that the Holy Spirit is a gift received at baptism.
- **Repentance and Baptism as Commandments:** Repentance and baptism are not considered "works of the Law of Moses" but rather commandments of Jesus Christ. Obeying these commands is seen as essential for salvation.
- **Baptism as Entering Noah's Ark:** Baptism is compared to entering Noah's Ark, providing salvation from God's wrath. Those not baptized are seen as "outside the Ark" and condemned.
- **John 3:5 and Being Born of Water and Spirit:** The document interprets John 3:5 ("born of water and the Spirit") as referring to baptism and the receiving of the Holy Spirit.
- **Acts 19 and Baptism in Christ's Name:** The passage in Acts 19, where Paul re-baptizes individuals in the name of Christ, is used to argue that baptism must be in Christ's name to receive the Holy Spirit.
- **Critique of Modern Church Practices:** The document continues to criticize practices like altar calls, sinner's prayers, and the "Romans Road" presentation of the gospel, stating they offer an incomplete or misleading path to salvation.
- **Emphasis on the Holy Spirit's Power:** It stresses that outward religious practices without the Holy Spirit lack true power. The Holy Spirit is seen as the seal of salvation and the source of genuine fruit in a believer's life.
- **Warning Against False Teachings and Antichrists:** The author warns against those who teach that baptism is not essential, labeling them as "Antichrists." Mike Winger and Jack Hibbs are again specifically mentioned and criticized.

- **Call to Repentance and Correct Teachings:** The author calls for those who teach against the necessity of baptism to repent and correct their teachings.
- **Comparison with John the Baptist and Jesus's Messages:** The document compares the message of John the Baptist (repentance and bearing fruit) and Jesus's messages to the seven churches (warning against unrepentance) to reinforce the importance of repentance and baptism.
- **Paul and James on Works:** The document addresses the concept of "works" in Paul's and James's writings, clarifying that Paul refers to "works of the Law of Moses," while James refers to "works of love" that demonstrate faith.
- **Emotional Appeals in Modern Worship:** The author expresses concern about emotional appeals in modern worship services, suggesting that they can be a form of seduction and distract from the true message of conversion.

In summary, "By Grace Are Ye Saved Through Faith—Part 2.pdf" strongly emphasizes the absolute necessity of baptism and receiving the Holy Spirit for salvation, critiquing alternative views and practices as insufficient or even misleading. It urges readers to adhere to what the author considers the foundational doctrines of Christ.

Dear Friends,

Baptism and the Wedding Garment

What does baptism really signify? According to Galatians 3:27, everyone who has been baptized has clothed themselves with Christ. Jesus taught that to attend the wedding feast, one must wear the wedding garment. If you wish to don the wedding garment, baptism is necessary, as those who have been baptized have indeed put on Christ. Jesus also shared the parable of the ten virgins, where some foolish ones ran out of oil for their lamps. Certain individuals, such as Mike Winger, claim that baptism isn't crucial, much like arguing that oil for the lamp isn't needed. However, during baptism, we receive the Holy Spirit, which symbolizes the oil. If you lack oil in your lamp, you will find yourself locked outside the wedding feast and unable to enter. Do not allow Mike Winger to mislead you and deprive you of eternal life. It is essential to have oil in your lamp.

Receiving the Holy Spirit

So how do we receive the oil in our lamp? We receive it through baptism. This is not about works; we are not trying to earn salvation through the works of the Law of Moses. Instead, we are obeying the commandments of Jesus Christ. When we get baptized and receive the Holy Spirit, it is not through works but through the hearing of faith, as stated in Galatians 3. We receive the Holy Spirit through faith, not through works or the Law of Moses. The Holy Spirit is a gift which we receive when we are baptized. Go read Acts 2:38-39, which explains that the Holy Spirit we receive at baptism is a gift.

Galatians 3:2 This only would I learn of you, **Received ye the Spirit by the works of the law, or by the hearing of faith?**

The True Meaning of Baptism

If you have been taught that baptism is a work or that repentance is a work, you have been misinformed. Repentance and baptism are not the works of the Law of Moses. Those who repent and get baptized are not seeking salvation through the Law. Instead, these are commands given by Christ and the apostles in the New Testament. The teachings about being saved by grace through faith rather than by works are being misapplied to the commandments of Christ, effectively rendering them void. This is a church tradition that has been slowly developed over the past 150 to 300 years, and these newer methods are now old enough to be counted as church traditions. If you want to be saved, you must turn away from your wickedness, trust in God, and be baptized.

Let me explain further what baptism is all about, as understanding baptism is one of the principal doctrines of Christ. Peter told us that baptism saves in the same way that Noah's Ark saved Noah and his family from the flood. Baptism is how we enter Noah's Ark, and in a modern sense, if you're outside Noah's Ark, you are destroyed by the flood. If you haven't been baptized, then you are still under God's wrath and are condemned. Jesus said that as many who believe and are baptized will be saved, those who do not believe will be condemned. If you believe and get baptized, you will be

saved. However, if you claim to believe but do not get baptized, you have an incomplete understanding of the gospel. You are building on a foundation other than the one laid by Christ and the apostles. Build on a rock-solid foundation, and when the storm comes, your house will stand. However, if you build a beautiful house on sinking sand, no matter how nice it may be, it will collapse and be destroyed when the storm arrives.

John 3:5 and Being Born of Water and Spirit

Let's examine John 3:5, where Jesus engages in a conversation with Nicodemus. He told Nicodemus, "You are a ruler in Israel, and you do not know these things." Let me modernize this for Mike Winger and Jack Hibbs: Are you leaders in Christianity, yet do you not understand these concepts? Jesus said, "Unless you are born of water and the Spirit, you cannot see the Kingdom of God." Nicodemus had no idea what this meant.

Before the resurrection, those who were baptized underwent John's baptism unto repentance. After the resurrection, baptism was performed in the name of the Father, the Son, and the Holy Spirit and was meant for the remission of sins and to receive the gift of the Holy Spirit. If you do not have the Holy Spirit, you do not belong to the family of God. Read Romans to see this as part of the Romans Road. If you do not have the Holy Spirit, you are not yet a Christian.

The Holy Spirit and Baptism

In Acts 19, Paul encountered 12 men who had been baptized with John's baptism for the remission of sins, but they had not received the Holy Spirit. They had not been baptized in the name of Christ. What did Paul do? He immediately baptized them in the name of Christ, and they received the Holy Spirit. If you have not been baptized in the name of Christ, you have not received the Holy Spirit. There is no other way to receive the Holy Spirit than the way Christ commanded. John the Baptist said he baptized with water, but Christ would baptize with the Holy Spirit. So, how does Jesus baptize with the Holy Spirit? It is through the combination of John's baptism and baptism in the name of Jesus Christ that we receive the Holy Spirit. This is the only way to receive the Holy Spirit. You can't simply say a prayer or ask Jesus into your heart. You must be baptized in the name of the Father, the Son, and the Holy Spirit to receive the gift of the Holy Spirit, who will seal you until the day of redemption. When you get baptized in Christ's name, you pass through the door. If you don't get baptized in Christ's name, you have not yet passed through the door.

The Power of Godliness

No matter how many decades you attend church, carry a Bible, sing hymns or worship songs, and praise God with all your heart, you can have a form of godliness but deny the power that it entails. The power is the Holy Spirit. It's a very simple message.

The Simplicity of Baptism

Just as people were destroyed by the flood when they neglected to enter the ark, entering the ark was not a difficult step; it was just one step. Before taking that step, Noah's family was outside the door. Once they took the step, they were inside the ark and saved from the flood, whereas everyone outside was lost. Baptism is not a difficult step; it's just one step. Step into the water, go a little deeper and get submerged in the name of the Father, the Son, and the Holy Spirit. You will receive the gift of the Holy Spirit, be filled with oil in your lamp, and gain entry into the wedding feast. You will put on the wedding garment, be saved, and pass from death to life. You will not face condemnation.

The Resurrection and Baptism

By being baptized, you identify with Jesus's trial under Pontius Pilate and his death on the cross, and you will be resurrected because Christ was resurrected. This underscores another fundamental doctrine: the foundation of Christ is the resurrection from the dead. Because you have been baptized, you have passed from death to life, and you will be raised from the dead. Christ will call you from the grave, and you will be changed and made like the angels, shining in the Kingdom of God. You will have eternal life and will not face condemnation, but you must pass through the door and be baptized.

Clarifying Misconceptions About Baptism

If you have been taught the Romans Road, responded to an altar call, or said the sinner's prayer without being baptized, you have been introduced to an incomplete gospel. If you responded to the altar call, said the sinner's prayer, and later were baptized but were taught that baptism was insignificant—merely a ceremony or a way of making a public profession of faith—you have been misled. If you want to profess your faith publicly, confess Christ; that is how you make a public declaration of faith. However, if you want to be saved, get baptized in the name of the Father, the Son, and the Holy Spirit.

A Call for Repentance and Correction

I want to make it clear that there is still time for Mike Winger and Jack Hibbs to find salvation. They can respond by placing their faith in the gospel, which I believe they already do. They have the opportunity to turn away from their wrongdoing, put their trust in God, and undergo baptism. Which I believe they already have. They may have already undergone baptism, but if they are promoting the idea that baptism is unnecessary and that repentance is not needed—implying that one can obtain salvation without either baptism or a commitment to turn away from sinful actions, endorsing behaviors like adultery and fornication as permissible while still considering themselves saved—then it's not too late for them. They have the opportunity to repent, revise their teachings, acknowledge the falsehoods they have propagated, warn others about the coming judgment, and guide people toward repentance and baptism.

Comparing Messages: John the Baptist and Jesus

I want to make sure you're clear on this issue. Please read Matthew 3 and consider the message of John the Baptist. Then, compare it to Jesus's messages to the seven churches. If you're hearing the gospel that Paul was not ashamed of—the one that can save everyone, regardless of whether they are Greek or Jewish—it includes repentance and baptism. You can read about this in Romans 6. Compare that to Matthew 3 and the messages Jesus gave to the seven churches. The point is straightforward: if you want to be saved, you need to repent and be baptized. If you don't repent, Jesus will remove your candlestick; He will spit you out of His mouth. According to John the Baptist, if you don't bear fruit, you will be cut off. This is the same message Jesus taught in John 15, where He said that you must abide in Him. Without abiding in Him, you can do nothing. If you don't bear fruit, you will be cut off. The foundational doctrines of Christ are to repent, turn from wickedness, trust God, and be baptized. When you are baptized, you are added to the church, as the Apostle Paul states. Your sins are forgiven, as stated by both John the Baptist and the Apostle Peter. You receive the gift of the Holy Spirit when you are baptized in the name of Christ, as described in Acts 2 and Acts 19.

The Importance of the Holy Spirit

It's not enough to be baptized for the forgiveness of sins; you must be baptized in His name to receive the Holy Spirit. There's nothing wrong with saying a sinner's prayer—it's a lovely prayer—but that is not the gateway to salvation or conversion. Simply repenting is not enough, either. You could join a 12-step program and reform your ways, and I commend anyone who goes through that process, acknowledges their shortcomings, and tries to make amends. However, the 12-step program is not the door to salvation. You can go to college and live a wild, riotous life of excess. Then, after college, you might reform, get a job, get married, have children, and lead an ethical life. However, that alone won't save you. Repentance is not just about reforming or stopping bad behavior. Many people who reform and stop engaging in bad behavior still need faith in the gospel, true repentance, and baptism. Some people change their diet and try to live healthier lives; others may have lived in sexual immorality and then decided to marry and be faithful. While reforming to good behavior is recommended, it is not the path to salvation.

True Repentance and Salvation

Many individuals come to church out of fear of hell. They might say, "I don't want to be punished; I want to live," and thus stop bad behavior and start attending church. However, merely stopping bad behavior, saying the sinner's prayer, and going to church is not the solution.

The Path to Salvation

The first step is to hear the gospel recorded in Matthew, Mark, Luke, and John, especially regarding Christ's death for our sins and His resurrection. Believe this and recognize Christ's death has made atonement for our sins. This belief must be followed by a turning away from wickedness, which you cannot accomplish on your own. It's crucial to pray and say, "God, I turn from my wickedness, but

I can't do this through willpower alone. I need You to draw me to Christ; I need Your goodness to lead me to repentance. I need the Holy Spirit." Acknowledge your need for assistance and confess your sins. Then, get baptized. At baptism, you will receive the Holy Spirit, which is the oil you need in your lamp. The Holy Spirit will seal your name until the day of redemption. The reforms that follow baptism are not intended to earn salvation or merit God's grace; rather, they are the natural fruits of your salvation. They are evidence that you have the Holy Spirit. The Holy Spirit will naturally bear fruit in your life. It's not about self-discipline, willpower, or adhering to a strict ethical code. It's about receiving the Holy Spirit as a gift; without the Holy Spirit, you cannot bear true fruit. Whatever you may think you are doing in your life, if it lacks the Holy Spirit, it's not genuine fruit; it's simply reform or ethics. No one will be saved by reform or by living an ethical life. We are saved by grace through faith, not through works or the Law of Moses. You must believe in Christ, obey His commandments, repent, and get baptized in the name of the Father, the Son, and the Holy Spirit. I assure you that God will accept your offering and give you the gift of the Holy Spirit. You will be saved; you will be clothed in the wedding garment and enter through the door to the feast.

The Door of Baptism

If you try to enter any other way, bypassing the door of baptism, Christ will count you as a thief and a robber. If you don't have the wedding garment, you will be cast outside the wedding feast, where there will be weeping and gnashing of teeth. No matter how popular a teaching may be, the path that leads to destruction is broad, and many follow it. If you want to be saved, you must go through the door: repent and be baptized in the name of the Father, the Son, and the Holy Spirit.

Paul's Teachings on Works and Love

I affirm that we are saved by grace through faith, not by works. I want to clarify any misunderstandings about this by encouraging you to examine everything Paul said for guidance on how we should live. Create two lists: one of the behaviors Paul encourages us to adopt and another of the actions he advises us to avoid. Place these two lists side by side: one will outline the behaviors to stop, and the other will detail the behaviors to start. Next, consider what Paul meant when he said we are saved by grace through faith and not by works. Was he against turning from wickedness and learning to do good? Was he opposed to the concept of living as a new creation—stopping bad behavior and cultivating good behavior—simply because works do not save us? Such a view misrepresents Paul's teachings. The works we are not saved by are the works of the law of Moses. That is the essence of Paul's message. When we turn to the book of James, we find him discussing works as evidence of our faith. He is not referring to the works of the law of Moses; James talks about the works of love. True religion, according to James, is to visit orphans and widows. We should not make distinctions based on wealth and poverty, nor should we use our speech in harmful ways. Instead, we are to bless others and refrain from cursing. James is emphasizing love as demonstrated through our actions. If you compare the lists of behaviors Paul taught us to adopt with those James advocated, you'll see they align closely. Some of the behaviors Paul warned us to avoid can also be found in James's writings. While you may find a more extensive list in Paul's letters, the core message remains the same. James focused on bearing fruit and keeping the royal Law of Liberty, which commands us to love one another—loving our neighbors

as ourselves. Paul warned us against seeking justification through the law of Moses, but he also provided lists of actions to take and actions to avoid. In Romans 6, he taught that we should consider ourselves dead to sin and urged us to get baptized. If you can conclude that baptism is unessential after looking at everything Paul said about it, then I would say we are not reading the same Bible. Is it essential that we are united with Christ's death? If you answer no, I struggle to understand how you can consider yourself a Christian. Paul stated that through baptism, we are united with Christ's death, that we put on Christ, and that we are added to the church. Is it not essential to be united with Jesus's death, to put on Christ, and to be added to the church?

Reconsidering Baptism

Mike Winger contends that baptism is not essential, emphasizing that what truly matters is declaring your faith. Whom do you believe—Christ and the apostles, or this alternative perspective? You can connect with Christ through baptism or demonstrate your faith without it. Suppose you underwent baptism without understanding its significance and viewed it merely as a ritual. In that case, I suggest reassessing if your baptism was genuinely for the forgiveness of sins and the gift of the Holy Ghost. Why is this important? In Acts 19, certain individuals were baptized but did not realize that baptism was necessary to receive the Holy Spirit. If you were misled into believing that baptism is merely a ritual and not tied to receiving the Holy Spirit, as indicated in Acts 19, you may need to be rebaptized in Christ's name to receive the gift of the Holy Spirit. Ensure you have oil in your lamp. To participate in the wedding feast, it is essential to have oil in your lamp, as those without oil will be left outside when the door closes. The only way to acquire this oil is through baptism in the name of the Father, Son, and Holy Spirit.

Testing the Spirits

I want to help you distinguish between a true Christian and a false prophet or an Antichrist. The Bible instructs us not to believe every spirit but to test the spirits to determine whether they are from God.

Identifying True Christians and Antichrists

When John wrote this, the primary difference was whether Jesus came in the flesh or not, as taught by the Gnostics. Today, the issues are different and relate to the foundational doctrines of Christ. You can tell Christians from Antichrists by whether they teach the foundational doctrines laid out by Christ or teach that certain doctrines are irrelevant or nonessential. In fact, they often oppose those who teach the commandments of Christ. Jesus commanded us to repent and be baptized. This is not a matter of debate; it is a fact. The apostles also taught the necessity of repentance and baptism. The idea that these are nonessential is a current issue among some modern evangelicals who use the Romans Road, altar calls, and sinner's prayers. They argue that we are saved by grace through faith, not by works, and they can cite numerous verses to support their claims about grace and faith. In doing so, they make void Christ's command to repent and be baptized. You need to be aware that true Christians are those who fulfill the Great Commission by teaching all that Christ commanded, including baptizing in the name of the Father, the Son, and the Holy Spirit. One group

claims that baptism is nonessential because we are saved by grace through faith. The other group argues that we are saved by grace through faith, and therefore, we should repent and be baptized. One group comprises Christians fulfilling the Great Commission; the other group consists of modern-day Antichrists. What makes them Antichrist is their teaching that the commandments of Christ are void or nonessential. This distinction is not difficult to understand. If you watch a thousand videos by Mike Winger, you will learn many good things; however, you will also find that he teaches that baptism is not essential. In doing so, he contradicts Christ and the apostles on a fundamental doctrine. Thus, he places himself in the position of an Antichrist. That said, I want to clarify that I am not condemning Mike Winger. It is not too late for him to repent. He can openly acknowledge his mistake and begin fulfilling the Great Commission by baptizing in the name of the Father, the Son, and the Holy Spirit. Mike Winger, if you truly want to be a biblical thinker, then teach the foundational doctrines of Christ. Do not contradict or omit them, and refrain from labeling them as nonessential. Instead, teach others to observe all that Christ commanded, baptizing in the name of the Father, the Son, and the Holy Spirit.

A Final Call to Obedience

In the 1950s, a song emerged that said, "Yakety yak, don't talk back." "Take out the papers and the trash." Christ clearly commanded us to repent and be baptized, and many, like Mike Winger, respond with a lot of "Yakety-yak." To that, I say, "Don't talk back." Disrespecting your Father in Heaven is unacceptable. He commanded you through His Son, Jesus Christ, to repent and be baptized, and Christ has all power in Heaven and on Earth. So, "Yakety -yak, don't talk back."

Confronting Opposing Views

My opponents are as numerous as the 450 false prophets of Baal—450 against one. Yet, in the end, their arguments are based on church traditions that are no more than 150 to 300 years old. The concepts of altar calls, sinner's prayers, and making personal decisions for Jesus based solely on prayer are relatively new, dating back less than 300 years. I am calling you to obedience to Christ and the apostles, as well as the foundational doctrines on which the Church was built.

Authority and Obedience

So, whose authority do you choose to follow? Christ's authority or their authority? They are convinced that, due to their ordination, they have authority over your faith and trust in their traditions and authority. To that, I say, "Yakety yak, don't talk back."

Encounters with Misguided Faith

Twenty-five years ago, I was walking down one of the main streets in Springfield, OR, when I encountered a man who was staggering drunk. It was clear that he had a habit of drinking. Rather than being judgmental, I tried to share the scripture with him: "Drunkards will not enter the kingdom

of God,” calling him to repent. He responded by telling me that he attended a cowboy church and that his pastor had taught him that one could be a drunkard and still be saved. Fast forward to about five years ago, I was driving for Uber and picked up several men who were stranded on the side of the highway with a broken van. They were having a great time in the car, with one person sitting in the passenger seat and three others in the back. They excitedly talked about a party they were heading to that night, where they planned to get wildly drunk, use drugs, and sleep with as many women as possible. I asked if they read the Bible, and they immediately erupted in praise for the blood of Jesus, repeating it for about thirty seconds—“the blood of Jesus, praise Jesus.” Despite their behavior, they genuinely believed they were saved because of their faith in the blood of Jesus. I recall an earlier example from Jack Hibbs, who spoke about a man living in adultery with another woman after leaving his wife. Hibbs told him that God's grace still saved him and that this adulterer would be in God's Kingdom. This kind of teaching is nonsense, and deep down, people know it. Paul warned that there would be individuals who seek teachers who tell them what they want to hear.

The Danger of False Assurance

If you desire to be assured that you can be saved despite a lifestyle of partying, getting drunk, and fornicating, all you need to do is attend church regularly and make generous offerings. A pastor will likely give you a message that allows you to continue living in a state of sin. Such a person is not a true shepherd of God but rather an Antichrist or a false prophet whom you should avoid.

Returning to Foundational Doctrines

Instead, return to the foundational doctrines of Christ: turn from sin, trust in God, and get baptized. By doing this, you will share in the resurrection from the dead when Christ calls forth the saints, and they will rise to meet Him in the air as angels if you overcome, repent, and are baptized.

The Emotional Appeal of Modern Worship

If you want to live under a strong delusion, attend church every Sunday. A worship team will be ready to create an emotional experience for you, featuring music that incorporates drums and guitar. You may hear messages similar to those from self-help gurus. While they may discuss Christian truths about God, His character, the Trinity, and the virgin birth, they often lack the essential foundation of Christ's teachings. Is it possible to have genuine emotions during intense worship? Absolutely. Women can be seduced during candlelit dinner settings with romantic music playing. This seduction can also occur in church settings, particularly when the lights dim and music is played during specific parts of the service. And let's not forget about the offering plate. It's indeed possible to be seduced by music, much like a romantic ambiance can captivate someone.

Mark 13:22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.

1 John 2:26 These *things* have I written unto you concerning them that seduce you.

Revelation 2:20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

The Importance of True Conversion

To ensure your conversion, follow the way Christ commanded: repent, trust in God, and be baptized in the name of Jesus.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

The letter "Step Through the Door, Get Baptized.pdf" by David Michael Curtis primarily focuses on the importance of water baptism in receiving the Holy Spirit and achieving salvation.

Here's a summary of the key points:

- **Gospel Outline:** The document presents a simple outline of the gospel: hearing the gospel, believing it, and responding by repenting and being baptized. Baptism is linked to receiving the Holy Spirit, which seals names in the Book of Life and produces fruit (primarily love).
- **Necessity of Baptism:** It emphasizes Jesus' teaching that unless one is "born of water and the Spirit," they cannot enter the Kingdom of God. Baptism and receiving the Holy Spirit are connected.
- **Critique of Alternative Practices:** The document critiques the traditions of altar calls and sinner's prayers, which it argues have replaced water baptism in many evangelical churches. It asserts that these practices neglect the scriptural way to receive forgiveness and the Holy Spirit.
- **Repentance and Forgiveness:** Repentance and baptism are linked to the forgiveness of sins. Teaching a gospel that omits these elements denies individuals the path to salvation.
- **Sealing with the Holy Spirit:** Baptism is the moment when one receives the Holy Spirit, who seals them until the day of redemption.
- **Warning and Urgency:** The document expresses concern that many evangelical Christians have not been baptized and may lack an essential act for salvation. It suggests the end of the world may be near and emphasizes the urgency of baptism.
- **Fruit of the Spirit:** True salvation is evidenced by the fruit one produces, which comes from the Holy Spirit received at baptism.
- **Entering the Door:** Baptism is presented as "the door" to salvation, aligning with the idea of being buried with Christ and rising in His resurrection. Trying to enter through other means (like the sinner's prayer alone) is considered insufficient.
- **Obedying the Gospel:** Obeying the gospel includes being baptized in the name of the Father, Son, and Holy Spirit, which leads to receiving the Holy Spirit and living a fruitful life.
- **Rejection of Other Gospels:** The document rejects other gospels and beliefs, such as salvation through the sinner's prayer alone, God's election alone, or other doctrines that do not emphasize baptism as essential.
- **Call to Action:** The document urges readers to "Step Through the Door, Get Wet, and Be Baptized" without delay, emphasizing that it's not too late to be saved by the true gospel.

The Either-or Logical Fallacy—Part 1.

By David Michael Curtis

"The Either-or Logical Fallacy—Part 1" is a document written by David Michael Curtis. It discusses the "either/or logical fallacy" in the context of religious teachings and interpretations, with a particular focus on Christian doctrines.

Here's a summary of the document's key points:

- **Introduction of the Either/Or Fallacy:** The document explains that the "either/or fallacy" occurs when someone views a situation with multiple valid options as if only one or two options can be chosen. It uses an analogy of a questionnaire with multiple correct answers where someone might incorrectly believe only a few are valid.
- **Biblical Examples:** The document uses biblical examples to illustrate the fallacy. One example is the devil's deception in Genesis, where he presents a partial truth while denying other aspects of God's command. Another example is Jesus's warning about vain worship in Matthew 15, where people follow human commandments instead of God's.
- **Foundational Doctrines:** The document emphasizes the importance of understanding and accepting all foundational doctrines of Christ, as mentioned in Hebrews 6:1-2. It argues that selecting only a few doctrines while dismissing others leads to error.
- **Baptist Theology:** The document criticizes some Baptist teachings, particularly their view on water baptism. It claims that some Baptist leaders dismiss water baptism as unnecessary for being born again, which the author sees as a misinterpretation of Christ's commandments.
- **Grace and Faith:** The document discusses the concepts of grace and faith in salvation. It argues that while grace and faith are essential, they are not the only requirements. Other commandments, such as repentance and baptism, are also necessary.
- **The Complete Gospel:** The document advocates for a complete understanding of the gospel, including grace, faith, repentance, baptism, and bearing fruit. It argues that focusing on only a few aspects while ignoring others leads to a distorted view of the gospel.
- **The Devil's Deception:** The document attributes the "either/or fallacy" and incomplete doctrines to the devil's deception. It claims that the devil tries to nullify Christ's commandments and create confusion.
- **Two Types of Grace-Only Movements:** The document identifies two types of "grace-only" movements: one based on John 6:47 and another based on the Reformed doctrine

of TULIP. It criticizes both for simplifying salvation to a single step and neglecting other essential aspects.

- **The Order of Salvation:** The document outlines what it considers the correct order of salvation: hearing the gospel, believing, repenting, and being baptized. It emphasizes that baptism is a crucial step for forgiveness of sins and receiving the Holy Spirit.
- **Baptism and the Church:** The document emphasizes the significance of baptism, stating that it is the moment of forgiveness, receiving the Holy Spirit, being added to the church (the body of Christ), and being born again.
- **Judgment Day:** The document warns about Judgment Day, where those who claim to follow Christ but have not followed all His commandments will be rejected.

In essence, the document argues against selective interpretation of Christian doctrines and emphasizes the importance of understanding and obeying all of Christ's commandments. It criticizes certain theological viewpoints that it believes oversimplify salvation and neglect essential aspects like repentance and baptism.

Matthew 15:5,9 Thus have ye made the commandment of God of none effect by your tradition...But in vain do they worship me, teaching *for* doctrines the commandments of men.

Dear Friends,

Introduction: The Either/Or Logical Fallacy

Be aware of the either/or logical fallacy. I want you to imagine a question that has multiple answers: A, B, C, D, and E. The instructions say, "Select as many answers as you want." You look at all the options, and they all seem valid, but you view the questionnaire as if you can only select one or two of the options—this is the either/or fallacy.

Illustrative Example: Following Complete Instructions

To illustrate this, let's say I give you directions: "Go to three lights and then turn right. Then, proceed to the next two lights and turn left; the location will be on your right. If someone comes along and says, "You just have to turn right," they are ignoring the entire set of directions I provided. In reality, you must follow all the steps to arrive at the correct location. It would be foolish to disregard any part of the directions.

Biblical Example: The Devil's Deception in Genesis

The devil's tactic has been the same since the beginning. When God said, "Do not touch the tree of knowledge of good and evil; the day you eat from it, you will surely die," the devil contradicted Him by saying, "You will not surely die." This exemplifies the either/or logical fallacy—it presents a partial truth while denying other aspects of the same truth as irrelevant.

Christ's Warning: Vain Worship and Void Commandments

Jesus referred to this in Matthew 15 when He said, "You worship God in vain, following the teachings and commandments of men that make void the commandments of God." Similarly, when facing a questionnaire with five options, if all five are true, the only way to pass the test is to select all five answers. The devil might suggest that only options A and C are correct, convincing you not to select the other three options. By making void the commandments of God, you would fail the test.

Hebrews 6:1-2: Foundational Doctrines and the Danger of Omission

This week, we've referenced Hebrews 6:1-2 several times because it provides a foundational list of doctrines Jesus taught. These doctrines are essential. If I were to ask you what those foundational doctrines are and list option A as "Turn from wickedness," option B as "Trust in God," option C as "The doctrine of baptism," and include "Laying on of hands," "The resurrection of the dead," and "Eternal judgment," if you only selected a few and left others unchecked, thinking they

are not essential, you would fail the test. This is the danger of the either/or logical fallacy—it makes void the commandments of Christ.

Baptist Theology: Dismissing Water Baptism and Focusing on Grace and Faith

Yesterday, I questioned the senior pastor of a Baptist church and an expert apologist from that church, both of whom teach at the Baptist school. I asked them whether water baptism is necessary to be born again. They both immediately answered, "No," effectively dismissing Christ's commandments.

Grace and Faith Alone: A Misleading Focus

If I were to have a deeper conversation with them, they would likely argue that we are saved by grace through faith alone. Imagine our questionnaire: Does Grace save us? (Option A). Are we saved by faith alone? (Option B). Therefore, we ought to turn away from sin, trust in God, be baptized, lay hands on others, receive the Holy Spirit, have our sins forgiven, be sealed unto the day of redemption, and bear fruit. We could further elaborate on this list, but every option on this questionnaire is correct. However, the two gentlemen I spoke with yesterday would only focus on options A and B—grace and faith—while dismissing the other commandments of Christ.

The Gospel as a License for Sin: The Dangers of Incomplete Doctrine

This is particularly concerning when a problem occurs in the church, such as someone committing adultery or some form of sexual immorality, and they ask the minister, "Am I still saved?" The minister answers, "Yes," which effectively turns the gospel into a license for sin, as Paul describes. They view the questionnaire as a simple either/or situation, which creates a logical fallacy that cancels out other truths taught in the New Testament.

The Complete Gospel: Grace, Faith, Repentance, Baptism, and Fruit

This is not an either/or situation. For instance, the Bible teaches that we are saved by grace—check—and we are saved by faith—check. Christ also commands us to repent—check. We are commanded to get baptized—check. Furthermore, we must bear fruit—check. However, if you examine the gospel and only select two of these truths while teaching that the others are non-essential, you ultimately render the commandments of Christ void.

The Devil's Deception: Dismissing Essential Commandments

Regardless of how many thousands of ministers stand in unity to teach this, it doesn't matter how many millions of misguided followers believe that we are saved by grace through faith alone, thus considering repentance, baptism, and bearing fruit to be non-essential. Once you make a profession of faith and say a prayer, they argue you are saved, regardless of whether you turn from sin, get baptized, or bear fruit. All of that becomes non-essential.

The Loss of True Understanding: The Impact of False Doctrine

The devil's deception is evident in the claim that you don't need to turn from sin, get baptized, or bear fruit. Some suggest that all you have to do is recite a sinner's prayer to be saved, asserting that you cannot lose your salvation. However, Jesus taught that the devil, represented by birds, comes to pluck up the seed, preventing understanding and hindering the fruitfulness of the believer. This illogical view of the gospel, represented by the either/or fallacy, deprives millions of evangelicals of a genuine understanding of the true gospel and the ability to bear fruit.

The Importance of Understanding: Hearing and Comprehending the Gospel

Every professed Christian has heard the gospel—they know that Jesus died for our sins according to Scripture, was crucified, and resurrected. They've heard that we should turn from sin, trust in God, get baptized, receive the Holy Spirit, and bear fruit. Yet, out of the different types of soil that have heard the word of God, only one will bear fruit. Others, like those who fall prey to the birds, fail to understand.

The Confusion Caused by False Teachings: Making Void Christ's Commandments

Many evangelicals are told that they need to turn from sin, trust God, and get baptized, but they don't fully grasp these concepts. They are often taught that after saying a sinner's prayer, they are saved and cannot lose their salvation. This has led many to avoid baptism, mistakenly thinking that conversion occurs solely through prayer, thus making void the commandments of Christ.

The Role of the Holy Spirit: Bearing Fruit and Understanding

Without the Holy Spirit, it is impossible to bear fruit. The devil, represented by the birds, comes and plucks the seed away through false doctrines, leaving the person confused despite having heard the simple message: believe the gospel, repent, get baptized, receive the Holy Spirit, and then bear fruit. They do not understand.

The Simplicity of the Gospel: Overcoming Confusion

I will soon illustrate how two distinct teachings on grace can overlook crucial aspects of the gospel for millions of Christians, or at least those who profess to be Christians. But first, I want you to understand that the gospel is simple. If anything I'm sharing seems confusing, it stems from these false ideas. These false ideas create confusion because they conflict with the truth. The wisdom of God is peaceable and easy to understand without hypocrisy. When we examine everything God says, we find that it is wise. If we believe it and fulfill each requirement, we will discover that it does not represent any hypocrisy. All the answers are harmonious and peaceable.

The Devil's Tactics: Nullifying Christ's Commandments and Creating Confusion

When you experience confusion, it is not from God but from the devil, who seeks to nullify the commandments of Christ. This leads to misunderstandings. The devil convinces you not to acknowledge certain truths, leaving you with numerous verses that contradict your conclusions, which can confuse you. This occurs when you believe a message that contradicts the teachings of Christ.

Two Types of Grace-Only Movements: John 6:47 and TULIP

There are two types of grace-only movements that I have observed, especially popular on YouTube. The first starts with John 6:47, which states, "If you believe in Jesus Christ, you are saved." Proponents of this teaching claim that this is all that is necessary for salvation. They have numerous books available on platforms like Amazon Kindle that walk you through hundreds of verses about repentance while explaining why repentance is not necessary. Their message is that we are saved by grace alone, effectively rendering the commandments of Christ void.

The Reformed Doctrine: TULIP and God's Sovereign Decree

Another version of the grace-alone doctrine is represented by the acronym TULIP, which Reformed churches teach. When they discuss grace, they refer to God's sovereign divine decree, which has a different definition than what is commonly understood. If you oppose the TULIP doctrine, you may be accused of being against the concept of grace.

Salvation as a One-Step Plan: God's Election and Loss of Free Will

The doctrine of grace suggests that salvation is essentially a one-step plan that involves God's decree. According to this belief, we do not have free will; we will be saved only if God selected us for salvation, and we cannot lose that salvation. There's nothing we can do to change the outcome: if you are elected, you will be saved; if you are not elected, you will be damned. It's a one-step process centered on grace alone. Everything else that follows is a result of God's sovereign decree. This is essentially what the Reformed churches teach about salvation.

The Complete Answer to Salvation: Multiple Essential Steps

Now, let me share that there are multiple answers to the question, "What must I do to be saved?" The answers include:

- Answer A: Grace
- Answer B:

Faith How do we receive faith? It is through the Word of God. What must we hear? We need to hear that Christ died for our sins, was buried, and was resurrected according to the Scriptures. We must believe in our hearts that God raised Jesus from the dead.

The Order of Salvation: Hearing, Believing, Repenting, and Being Baptized

We have multiple answers to consider: grace, faith, hearing the gospel, having faith in the gospel, turning from wickedness, trusting God, and being baptized. The Reformed churches teach that we are regenerated before we have faith, but this idea is easily debunked.

The Importance of Genuine Faith and Fruit: Consistent with Repentance

First, we hear the gospel. That's the first step. Second, we believe in the gospel—faith. Are we regenerated before we even hear the gospel? No; first, we hear the gospel, and then we respond in faith. Genuine faith bears fruit that is consistent with repentance. Without this fruit, faith is not genuine.

The Necessity of Baptism: In the Name of the Father, Son, and Holy Spirit

So, we hear the gospel and respond by believing it. After that, we must bear fruit consistent with repentance, which involves turning away from wickedness, trusting in God, and being baptized. Baptism is performed in the name of the Father, the Son, and the Holy Spirit. This process involves several steps, all of which are necessary.

Reformed Theology's Error: Regeneration Before Hearing the Gospel

Is the name of Jesus Christ necessary? Yes. Are we regenerated before we call on the name of the Lord? The Bible states that if you call on the name of the Lord, you will be saved. However, the Reformed churches teach that you are regenerated, converted, and saved before you call on the name of the Lord or are baptized, and even before you have heard the gospel.

Two Distinct Branches: Grace-Only Doctrines and Void Commandments

Tulip presents a one-step plan—grace alone—which they refer to as the doctrines of grace. There are two distinct branches within Christianity that both offer a one-step plan of salvation, claiming to be saved by grace, yet their theologies are fundamentally different. Each makes void the other commandments of Christ.

The Gospel and Foundational Principles: Essential Truths

Today, I want to share with you the gospel and the foundational principles and doctrines of Christ, emphasizing that all these truths are essential and must be understood. You must hear the gospel that Christ died for our sins according to Scripture, was buried after his crucifixion, and rose on the third day. We must be taught Christ's commandments, which include water baptism, turning from sin, trusting God, and being baptized in the name of the Father, the Son, and the Holy Spirit.

1 Corinthians 6:11: Washing, Sanctification, and Justification

The Scripture teaches in 1 Corinthians 6:11 that we are washed, sanctified, and justified in the name of Jesus Christ and by the power of the Holy Spirit.

Baptism: Forgiveness of Sins and Reception of the Holy Spirit

Now, let's look at baptism because this is where it all happens. Baptism is for the forgiveness of sins; that is when we are washed in the name of Jesus and by the power of the Holy Spirit.

The Completeness of Baptism: Cross, Jesus' Name, and the Holy Spirit

Does the cross wash us? Yes, answer A is correct. Are we washed in the name of Jesus? Yes, answer B is correct. Does the Holy Spirit wash us? Yes, answer C is correct. Were we washed in the name of Jesus and by the Holy Spirit? Yes, answer D is correct: all four are true. This is not an "either/or" logical fallacy; all four answers are valid.

The Significance of Baptism: Receiving the Holy Spirit and Forgiveness

Why is that the case? At baptism, we are washed and forgiven of our sins in Jesus' name and by the Holy Spirit as we receive the gift of the Holy Spirit. When baptism is performed in the name of the Father, the Son, and the Holy Spirit, all four answers are accurate.

The Danger of Partial Truth: Nullifying Christ's Commandments

If you separate any three of these answers and claim that we are saved by grace, all we have to do is point out that you are missing the full picture. You might say that you don't need to turn from sin, trust God, get baptized, or receive the Holy Spirit. This may sound superficially Christian, but it only addresses one aspect and falls into the "either/or" logical fallacy, effectively nullifying the commandments of Christ.

Topical Bible Study: Understanding All Biblical Answers

This is how topical Bible study should be conducted. If you examine 40 verses, you'll gain a deeper understanding of answers A, B, C, and D. The study may even lead you to answers all the way through to Z. When it comes to topical Bible study, we must consider every answer that the Bible provides. Suppose we only acknowledge a few of them while disregarding many other verses as unnecessary. In that case, we fall into the trap of the "either/or" logical fallacy, thereby making void the commandments of Christ.

Truth and Completeness: Avoiding Contradictory Interpretations

Truth encompasses every answer that the Bible presents. It does not divide Scripture into competing verses that oppose one another. The groups that teach that John 6:47 is all we need often produce books dissecting hundreds of verses in the New Testament, arguing that they are not valid or necessary. They may compile approximately 40 verses on the doctrine of repentance, interpreting them in a way that supports the idea that belief in Jesus alone is sufficient, apart from repentance. This approach ultimately undermines the teachings of Christ through their interpretations.

Avoiding the Either/Or Fallacy: Grace, Faith, and Works of the Law

Don't be deceived by the "either/or" logical fallacy. I recently spoke with a Baptist minister and a Baptist apologist about whether water baptism is necessary to be born again. Both answered no, stating that we are saved by grace through faith, not by works. Does grace save us? Yes. Check. Does faith save us? Yes. Check. Does work save us? No. Check. However, the works that Paul refers to as unnecessary are the works of the law of Moses, and these evangelicals mistakenly apply that teaching to the commandments of Christ, thereby rendering those commandments void due to their traditions and the teachings of men.

The Works of the Law vs. Christ's Commandments: Avoiding Misapplication

It is indeed true that we are not saved by the works of the law of Moses, which is very clear in Paul's writings. However, that does not mean we can disregard Christ's commandments. Following the commandments of Christ is not legalism; to suggest otherwise is to twist Scripture and pervert the Gospel.

The Foundational Doctrines: Repentance and Baptism as Essential

The foundational doctrines of Christ emphasize turning away from sin, trusting God, and being baptized. Other gospels that downplay the need for repentance and baptism make void Christ's commandment to do both. They claim that baptism is not essential to being born again, even though Jesus taught that unless one is born of water and the Spirit, one cannot see the Kingdom of God. These voices contend that baptism is unnecessary, insisting that all one has to do is say a prayer.

Dismissing Baptism: A 300-Year-Old Tradition

I've seen videos featuring Baptist theologians and scholars with PhDs debating the necessity of baptism. They meticulously analyze every verse in the New Testament regarding baptism, delving into technical explanations while systematically dismissing each Scripture to uphold their traditions. In doing so, they sidestep Christ's commandments.

The Historical Context: George Whitefield and the Neglect of Baptism

The issue is straightforward. One can trace church history back to the Great Awakening, with George Whitefield, who fervently preached while bypassing the practice of baptism. Over the last 300 years, numerous well-known individuals have delivered countless sermons, often neglecting to address the topic of baptism. As a result, we now have a 300-year-old tradition that has become a widely accepted teaching: that baptism is unnecessary. This belief effectively nullifies Christ's commandment.

Baptism: Forgiveness, Holy Spirit, and the Book of Life

If you read every verse in the New Testament concerning baptism and believe in it, you will discover that baptism is the moment we are forgiven of our sins. It is the moment we receive the Holy Spirit, which immediately seals our names in the Book of Life. The Holy Spirit then begins producing fruit in our lives: love, joy, peace, gentleness, and meekness. Against such things, there is no law.

Putting on Christ: Baptism and the Church

The New Testament states that those who have been baptized have put on Christ. Baptism is the moment we put on Christ and the moment we are added to the church. It is essential to clarify that

this does not mean joining an institutional church or having our names added to a membership roll. When we are added to the church, we are added to the body of Christ.

The Church as Christ's Bride: Not Individual Salvation

Over the last 300 years, the emphasis from figures like George Whitefield, Dwight L. Moody, and Billy Graham has often centered on a personal decision for Christ, individual salvation, and prayer. While I absolutely want each person to be saved, it is essential to understand that Christ is not returning for individuals; He is coming back for the church. The church represents everyone throughout history who has been saved by faith in Jesus Christ, both from Old Testament and New Testament times. He is coming back for His bride—the whole church.

Adoption and Being Born Again: The Role of Baptism

In water baptism, you are adopted into the family of God, a process that occurs through the reception of the Holy Spirit. Through the Holy Spirit, we cry out, "Abba, Father." In this teaching about adoption, we understand that adoption marks the moment we are born again. How are we born again? We are born of water and the Spirit simultaneously. When you are water baptized in the name of the Father, the Son, and the Holy Spirit, you receive the Holy Spirit, your sins are washed away, and through receiving the Holy Spirit, you are born again in the name of Jesus by calling upon the Lord.

The Necessity of Water and Spirit: Refuting False Teachings

This moment—baptism—is crucial. When a Baptist minister or apologist claims that we do not need to be water-baptized to be born again, they are undoubtedly wrong. We must be born of water and the Spirit. If an evangelical asks, "Have you been born again?" feel free to ask them, "Have you been born of water and the Spirit?" Because Jesus said, "Unless one is born of water and the Spirit, they cannot enter the Kingdom of God."

The Danger of False Teachings: Judgment Day and Workers of Iniquity

The teaching that we can be born of the Spirit without being born of water is a logical fallacy that nullifies the commandments of God. On Judgment Day, Christ says there will be many who call Him "Lord, Lord" and will say, "Didn't we work miracles and do many good things in your name?" He will respond, "I never knew you; depart from me, ye who work iniquity." This will be very sad, as those who hear this will appear foolish. The gospel is simple, and there is no reason for them not to be saved. They are still workers of iniquity, indicating they have never repented.

The Fruit of the Holy Spirit: Evidence of Genuine Faith

Christ never knew them because they needed to receive the Holy Spirit in order to bear fruit. To receive the Holy Spirit, one needs to hear the gospel, believe it, turn away from wickedness, trust in God, and be baptized in the name of the Father, the Son, and the Holy Spirit. If they had followed

the gospel by repenting and getting baptized, they would not be considered workers of iniquity. Their sins would have been washed away and forgiven at baptism, and only after receiving the Holy Spirit are we considered to be bearing fruit.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

The Either-or Logical Fallacy—Part 2.

By David Michael Curtis

"The Either-or Logical Fallacy—Part 2.pdf" by David Michael Curtis continues the discussion from Part 1, focusing on the application of this fallacy in religious contexts, specifically within Christian teachings.

Here's a summary of the key points:

- **Ezekiel's Teachings:** The document highlights Ezekiel's teachings on sin and righteousness, stating that those who continue in sin have no good deeds recorded, and those who turn from sin have no sins recorded against them. It connects this to baptism in Jesus' name, which unites individuals with the cross and washes away sins.
- **Salvation Through Grace, Faith, and Baptism:** It reiterates that salvation is by grace through faith because Jesus died for sins. This salvation is affirmed through water baptism in Jesus' name and receiving the Holy Spirit. However, continuing in wickedness means good deeds won't be noted on Judgment Day.
- **Good and Evil Trees:** The document uses the metaphor of good and evil trees bearing corresponding fruit. Those who are lost are marked by evil deeds, and those who are saved are marked by good deeds. Baptism and receiving the Holy Spirit are necessary to have good deeds recorded and bear fruit.
- **Pharisees and Inward Corruption:** The document points out that the Pharisees, despite their outward religiousness and ethical lives, were rebuked by Jesus for inward corruption. This illustrates that external compliance with rules doesn't save; Christ's righteousness covers the shame of the saved.
- **Importance of Baptism and the Holy Spirit:** It emphasizes that leading an ethically sound life is not considered bearing fruit without water baptism and receiving the Holy Spirit. Without being washed, forgiven, and born of water and the Spirit, only wickedness will be noted on Judgment Day.
- **Two Options: Good or Evil:** The document presents a binary choice: being a good tree that produces good fruit or an evil tree that bears evil fruit. The difference lies in following Christ's commandments, including turning from sin, trusting God, and being baptized.
- **Rejection of Repentance and Baptism:** It suggests that those who reject the necessity of repentance and baptism reveal themselves as opposing Christ and misleading others with false beliefs.

- **Separation from False Teachings:** The document advises separating from churches that teach another gospel or an incomplete gospel. It uses the example of Martin Luther separating from the Roman Catholic Church. It also encourages meeting in house churches when institutional churches teach corrupt doctrines.
- **Motivations:** David Michael Curtis explains his motivations for sharing this message. He denies being motivated by sex, money, or power. He states that his motivation is to share the gospel and help people come to know God. He believes these issues matter for salvation and wants to follow Christ's commandments himself.
- **Church Authority:** The document questions the authority of church traditions that override Christ's commandments. It argues that Christ has all power and authority and that following His commandments, including baptism, is essential for salvation.
- **Critical Thinking and Foundational Doctrines:** It encourages critical thinking and basing beliefs on the foundational principles found in Hebrews 6:1-2: turning away from sin, trusting in God, being baptized, the laying on of hands to receive the Holy Spirit, the resurrection from the dead, and the judgment to come.
- **Exclusivity and the True Gospel:** It addresses the exclusivity claims of various religious groups and emphasizes that the Gospel of Jesus Christ is the only one that can save. Ultimately, Christ's words will judge the world, separating people into the saved and the lost.

In summary, "The Either-or Logical Fallacy—Part 2.pdf" reinforces the importance of following all of Christ's commandments, particularly repentance and baptism, for salvation. It warns against false teachings and encourages separation from churches that deviate from the true gospel. It stresses the need for critical thinking and basing beliefs on the foundational doctrines of Christ.

Matthew 15:5,9 Thus have ye made the commandment of God of none effect by your tradition...But in vain they do worship me, teaching *for* doctrines the commandments of men.

Dear Friends,

Ezekiel's Teachings on Sin and Righteousness

If you study the book of Ezekiel, you will find that those who continue in sin have no good deeds recorded—none—and those who turn from sin have no sins recorded against them. Everyone has either good deeds or evil deeds recorded; no one has both. If you turn from wickedness, your sins are washed away at baptism in Jesus' name because baptism unites you with the cross, and Jesus died for our sins.

All these statements are correct: we are saved by grace through faith because Jesus died for our sins. This salvation is affirmed through water baptism in the name of Jesus and through the reception of the Holy Spirit. However, if we continue in wickedness, our good deeds will not be noted on Judgment Day, and we will bear no good fruit. Jesus taught that there are two types of trees: one is good, and the other is evil. A good tree bears good fruit, while a wicked tree bears evil fruit. Those who are lost are marked only by their evil deeds, and those who are saved are marked only by their good deeds; there is no overlap.

Jesus confirmed the teachings of Ezekiel about this process. To have good deeds recorded and to bear fruit, you must be baptized and receive the Holy Spirit. The fruit is produced by the Holy Spirit, ensuring that God receives all the glory. If you have not been water-baptized and received the Holy Spirit, even if you consider yourself a very good and ethically upright person, it will not matter.

The Pharisees and Inward Corruption

The Pharisees were outwardly very religious and led ethically sound lives; many of them even memorized the entire Torah, also known as the Book of Moses. However, their external compliance with the law did not save them. Jesus rebuked the Pharisees, saying, “Inwardly, you're corrupt.” This truth applies to all of us. Inwardly, we are all flawed. What differentiates the saved is that Christ's righteousness covers their shame.

Salvation Through Grace and Baptism

We have all sinned and fallen short of God's glory; no one is good except God alone. Our good deeds do not save us. You can lead an ethically sound life and follow all the rules, but that is not considered bearing fruit if you have not been water-baptized and received the Holy Spirit in the name of Jesus. Without being washed, forgiven, and born of water and the Spirit, none of your good deeds will be recorded. Instead, only your wickedness will be noted, and every secret thing—whether committed by hand or by word—will be revealed on the Day of Judgment.

You do not want to stand before the Lord and hear Him say, “I never knew you; depart from Me, you workers of iniquity.” If you want to avoid this fate, you must turn from wickedness. Ezekiel teaches that if you turn from wickedness, it will not be remembered; it will be forgotten, forgiven, and cleansed. If you wish to be cleansed, you must get baptized for the remission of your sins in the name of Jesus. By doing so, you will receive the Holy Spirit and be washed, cleansed, justified, and sanctified in the name of Jesus and through the power of the Holy Spirit.

All these pieces are essential; it’s not just one or two. It’s a very simple message. Do you want to be counted among the good trees that produce good fruit? Or do you want to be an evil tree that only bears evil fruit? Those are the only two options. The difference lies in following Christ’s commandments to turn from sin, trust God, and be baptized in the name of the Father, the Son, and the Holy Spirit.

The Importance of Obedience and Understanding

Some people may use logical fallacies to argue that we don’t have to follow all of Christ’s commands, claiming that belief alone is sufficient. This perspective dismisses the commandments of Christ. Jesus said that if you hear His teachings and put them into practice, you are building on a solid foundation, like a rock. If you hear His commandments and do not act on them, you are building on sand. On Judgment Day, those whom Christ does not know will appear foolish, having misunderstood a straightforward truth.

Jesus presented the gospel in clear, easy-to-understand terms, accessible even to children. Yet many fail to grasp it because they allow doubts to overshadow their understanding. The truth is simple: people don’t come to Jesus because they love their sins. Many resist understanding the gospel because they do not want to change their lives. They avoid baptism for forgiveness and repentance despite the clear message that requires both.

The Rejection of Repentance and Baptism

Many people hear the gospel that emphasizes the necessity of repentance and baptism. Yet, this simple message often evokes confusion. Those who reject this teaching reveal themselves as children of the devil, following the deception that they do not need to be baptized or repent. By doing so, they show their opposition to Christ and can be considered antichrists, misleading others with their false beliefs.

Separation from False Teachings

Consider this scenario: if the only church in your town were a Jehovah's Witness congregation, would you continue to attend services there? What if it were a Roman Catholic church? Should you still gather with them if they are teaching another gospel or an incomplete gospel that cannot save you? If their doctrines are spiritually corrupt, it becomes a straightforward dilemma. You must balance the command not to forsake assembling with the realities of the situation.

If your only option is to listen to another Jesus, another gospel, or a false prophet, then you must come out from among them and be separate, as the Lord commands. He will receive you and be your God, and you will be His people. If the only viable church were the Roman Catholic Church, you would need to separate from it.

Five hundred years ago, the only option was the Roman Catholic Church. When Martin Luther recognized that they had another gospel and that the papacy represented the Antichrist, he had no choice but to stop attending and withdraw from it.

In Arcadia, there are many different churches, and I firmly believe that every single one of them is a detour from the true path to salvation. They all present another gospel or an incomplete gospel, with teachings that are spiritually compromised. Therefore, I believe it is necessary to separate from these churches.

There is a time to gather and a time to part, and it is essential to understand the distinction between them. I encourage you to meet in your homes. According to Jesus, where two or three are gathered in His name, He is present among them. It is essential to stop assembling where false teachings are prevalent, where you passively sit week after week listening to corrupt doctrines.

I do not see this as an either-or situation. False prophets may insist that you must attend their church weekly and support their teachings with your offerings, claiming that if you stop, you are disobeying Scripture. However, this is a logical fallacy. It's crucial to discern when to gather and when to part ways for the sake of the truth. They use one verse to nullify God's commandments. The commandment of God is clear: if you recognize a false teacher, avoid them. If they are teaching heresy, you may admire them once or twice, but then you should distance yourself from them. I could reference at least a dozen verses that teach us to avoid false teachers. So, if they rely on one verse to dismiss a dozen others, they are mistaken. Do not fear their teachings; it is acceptable to stop attending that church.

Motivations and the Gospel Message

Why am I sharing this with you? It's not to be popular or loved. If you point out that major institutional churches are teaching another gospel or an incomplete gospel that cannot be saved, and if I outline exactly what those false doctrines are and compare them to the foundational principles of Christ, I am calling you back to obey Christ and leave those churches. The leaders of these institutions will not view me kindly or sing Kumbaya with me. Jesus said that if we stand with Him, the whole world will hate us.

I'm not sharing this to gain popularity. This message is often not well-received by institutional churches, which typically reject this message. They remain loyal to their institutions and may consider me an enemy. They take offense at what I share. I am not doing this for the money; no one has sent me a single dollar or supported me with financial gifts or offerings. I work and earn my living.

I am not motivated by sex, money, or power. You might wonder why I mention this, as those are the three motivating factors behind many crimes. My message is that we need to turn from wickedness. If we are sexually immoral, we need to stop. I am obviously not doing this to fulfill some sexual fantasy. I am not seeking power, as I am offending my audience. I lack any real power over them, especially if they don't believe or respect anything I say. I am not doing this for popularity; my work is on Google Drive, and there are no like buttons or follow buttons. I have no idea about the statistics—how many people visit Google Drive, what they download, or what they listen to. I won't know the results until I enter the city of God.

So why am I doing this? I am not motivated by sex, money, or power. I am doing this simply because it is the message of the gospel, and I want as many people as possible to come to know God. I believe that these issues matter; if we get them wrong, we will be outside the city of God.

As a Christian, I not only have to teach others to observe all that Christ commanded, baptizing in the name of the Father, Son, and Holy Spirit; I also need to observe it myself. That is my motivating factor. I am following the Good Shepherd, listening to His word, which I believe is a lamp. We are living in an age where every single church serves as a detour from the way of salvation. When people first start reading the Bible, they typically look for a church to join in their neighborhood, following the advice of many popular evangelists: "Say a sinner's prayer, take this literature, and start attending a church." They do not care which church you attend; make sure you attend church.

However, I am convinced that instead of joining an institutional church and becoming indoctrinated by it, you should start a house church.

Why would I teach that? I have no authority over your house church, and I'm not asking you to follow me as a disciple. I am not your rabbi. Instead, I encourage you to start a house church, to read the Bible together, to break bread together, and to be autonomous—under no one's authority outside of your house church, not even mine. Follow Christ, for He is the head of the church.

I have no problem pointing out that you should examine my motivations. I have no ulterior motives; I gain nothing from what I have taught—no money, no power, no personal advantage. My only reward isn't in this life; it comes when Jesus returns. My treasure is not in this world; I believe my treasure is in heaven. If you want to know my motivation, it's to hear Jesus say, "Well done, good and faithful servant."

In connection with that idea, I want you to consider whether you think I'll get in trouble on Judgment Day for asking you to believe the gospel—that Jesus died for our sins according to Scripture, was buried, and was resurrected. We must follow all of His foundational doctrines, including turning away from sin, trusting in God, being baptized, and receiving the Holy Spirit in order to be saved. Do you believe that God will reprimand me for encouraging people to follow Jesus's commandments? Should I just let people develop their methods and skip baptism?

There you have it. You can question my motivations, but I really have none. My teachings often lead to unpopularity and don't make me wealthy. Following the Gospels has cost me everything—

houses, careers, family, friends—and caused me to live alone and in poverty. So, do you honestly think I will get in trouble with God for encouraging you to follow all of Christ's foundational doctrines? The answer is obvious. No matter how upset others may get, what truly matters is whether God approves of my message.

The Question of Church Authority

Now, I'd like you to imagine another questionnaire with the question, "Which church?" List as many churches as you can think of. This time, instead of selecting all the answers, I am teaching that the correct answer is 'none of the above.' None of them are the right church. Do you think that makes me more popular or less popular?

Among all the Christians, who would consider that a popular message? Most churches are moving toward ecumenism, embracing the idea that any church is acceptable. On one side, I say "none of the above," while churches respond that any church works. Do you believe that an army of popes, cardinals, bishops, and pastors have enough authority to override one of Christ's commandments? That's the issue at hand. Tradition based on the commandments and teachings of men can void the commandments of God.

Which has greater authority: the commandments of God or the teachings and commandments of men? Church tradition is not exclusive to the Roman Catholic Church; modern evangelical churches also have their traditions. There's nothing wrong with putting your right shoe on before your left shoe if that's your tradition—there's no commandment against it. But if your church's traditions suggest that the commandments of Christ are non-essential, then we must remember that Christ told us in the Great Commission that He has all power in heaven and on earth.

If you believe in Him, you will be saved. If you believe in Him and are baptized, you will be saved. However, if you don't believe and think that a group of popes or pastors have the authority to override Christ's commandments, you will be condemned.

Critical Thinking and Foundational Doctrines

Some people enjoy thinking, while others do not. Those who don't enjoy thinking often rely on others to do it for them; they want others to tell them what to think. When it comes to salvation, only Jesus Christ has the authority to dictate your beliefs. He has all authority in heaven and on Earth. Anyone who claims authority over your faith—saying that you cannot follow your conscience—is crossing a line.

If you let others conduct your Bible study for you, waiting for someone to come along and tell you what to think, that is a dangerous game. To establish a solid foundation on which Christ built His teachings, start with the foundational principles found in Hebrews 6:1-2. Ensure your foundational doctrines are based on turning away from sin, trusting in God, being baptized, the laying on of hands to receive the Holy Spirit, the resurrection from the dead, and the judgment to come.

The reason I am a Christian is that I believe Jesus is the resurrection and the life. When I die, I can do so with confidence, knowing that my story doesn't end there. Because Jesus was resurrected, and since I was baptized into His death and resurrection, I, too, will be resurrected. I won't face condemnation; I have already passed into life from the day I was baptized in the name of the Father, the Son, and the Holy Spirit.

How do I know? Because my belief is based on the teachings of Christ, regardless of what anyone else thinks. Others may believe they are thinking critically when, in reality, they are merely rehearsing and repeating what others have taught them. Just like in university, where you study and repeat what you've learned, believing it is critical thinking.

If you think critically for yourself and draw different conclusions than your professor or minister, remember that they are unlikely to change their minds. Many ministers have their minds made up; the matter is settled for them. When they repeat what they learned in Bible school, any disagreement with their teachings could lead to them casting you aside. In the United States, we are protected by the Constitution, so local churches cannot force you to account for your faith. However, they may still view you as a renegade if you do not unconditionally accept their teachings.

I encourage you to remember that Christ said not to call anyone 'your rabbi' or 'your father on Earth' but to make Christ your only master. If you are following Christ and not any man on Earth, there will be people who resent you for not submitting to their authority. This is what's at stake. Christ said He did not come to bring peace but a sword. His message of repentance and baptism divides the world into those who repent and are baptized and those who do not.

If you have faith in the gospel, repent, get baptized, and bear fruit, you will be saved. If you do not, it doesn't matter whose teachings you followed; they may have plucked the seed out of your heart, keeping you from understanding this simple message. Regardless of the gospel you are following, if it's not the Gospel of Jesus Christ, it's not a true gospel.

Exclusivity and the True Gospel

Different groups, such as Roman Catholics, Jehovah's Witnesses, Mormons, and Seventh-day Adventists, believe they are the only ones who will be saved. Each has its specific beliefs, but they all share a common thread of exclusivity regarding salvation.

Well, Calvinists believe that only the elect will be saved, and, of course, they consider themselves to be the elect. Baptists and Evangelical Christians assert that only those who say the sinner's prayer will be saved. They often ask, "Have you been born again? Have you received Christ?" At the heart of these questions is whether a person has responded to an altar call and recited the sinner's prayer.

Rabbinical Jews believe that they are the only ones destined for salvation. Muslims believe that they are the chosen ones of Allah who will be saved. This division continues across many traditions.

However, I would like us to focus on the different interpretations within Christendom and how various denominations divide people based on their beliefs. There are countless ways to categorize the world, depending on whom you ask in Christianity. That's why the only gospel that can truly save us is the Gospel of Jesus Christ. Regardless of individual interpretations, His words will ultimately judge the entire world. His teachings will separate humanity from Adam and Eve to the very last person on Earth into two groups: the saved and the lost, the wheat and the tares, the sheep and the goats, those on His left and those on His right, those inside the City of God and those outside.

Therefore, I do not care about anyone's interpretation; it does not matter to me. What is important are the foundational doctrines of Christ. Let's focus on the foundation.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

"The Tale of Two Altars: Jerusalem vs. Samaria.pdf" by David Michael Curtis discusses the biblical story of the man of God in 1 Kings 13 and its relevance to modern Christian practices.

Here's a summary:

- **Old Testament Types and Shadows:** The document begins by establishing that Old Testament stories often serve as types or shadows of New Testament truths.
- **Background:** It provides context about Solomon, the divided kingdom, and Jeroboam's construction of an altar in Bethel, which deviated from the one in Jerusalem.
- **The Man of God's Prophecy:** A man of God prophesied against the altar at Bethel, predicting its destruction by King Josiah 300 years later. This set up a rivalry between Jerusalem and Samaria.
- **Disobedience and Consequences:** The man of God disobeyed a direct command from God by eating and drinking in Bethel with an old prophet, leading to his death.
- **Modern Application:** The document draws parallels to modern Christian practices, particularly altar calls and the "sinner's prayer," which it argues are akin to the false altar in Bethel.
- **True Altar of Baptism:** It emphasizes that the true altar is baptism in the name of the Father, the Son, and the Holy Spirit, which brings forgiveness of sins and the gift of the Holy Spirit.
- **Warning Against False Prophets:** The document warns against false prophets and doctrines that deviate from the foundational teachings of Christ, such as the necessity of baptism.
- **Call to Separation:** It advises against associating with those who preach a different gospel or engage in sexual immorality, even if they call themselves Christians.
- **Judgment Day:** It emphasizes the importance of genuine faith and obedience, warning of judgment for those who follow false teachings.
- **Personal Commitment:** The author expresses a personal commitment to following Christ's teachings above all else, even if it means separating from well-meaning but misguided individuals.

In essence, the document uses the biblical narrative to critique certain modern Christian practices and emphasize the importance of water baptism and adherence to what it considers the true foundational doctrines of Christ.

Got Questions?—Juicy Fruit or a Rotten Core?—Part 1

By David Michael Curtis

The document "Got Questions—Juicy Fruit or a Rotten Core—Part 2" by David Michael Curtis critiques Got Questions Ministry's stance on baptism. The author argues that while Got Questions Ministry addresses many questions correctly and encourages repentance and trust in God, its foundation is flawed because it does not emphasize water baptism as essential for salvation.

Here are the main points made in the document:

- **Foundational Doctrine:** The author cites Hebrews 6:1-2, stating that the foundational principles of Christian doctrine include turning from sin, trusting God, and water baptism.
- **Critique of Got Questions Ministry:** The author claims that Got Questions Ministry overlooks or downplays the necessity of water baptism for salvation, focusing instead on faith alone.
- **Misunderstanding of Faith and Works:** The document argues that while salvation comes through faith, Got Questions Ministry incorrectly categorizes the commandments of Jesus, including baptism, as "works" that should not be emphasized for salvation.
- **Biblical Interpretation:** The author challenges Got Questions Ministry's interpretation of scripture regarding faith versus baptism, suggesting that they have overlooked or dismissed the importance of baptism as described in the New Testament.
- **Historical Context:** The document attributes the perceived downplaying of baptism to a 300-year tradition influenced by figures like George Whitefield, Charles Finney, Dwight L. Moody, and Billy Graham.
- **Authority:** The author questions the authority of the 14 individuals at Got Questions Ministry to interpret and teach doctrines differently from Jesus and the apostles.
- **Call to Repentance:** The document directly addresses Got Questions Ministry, calling for them to acknowledge their error, repent, and correct their teachings on baptism.
- **Emphasis on Plain Reading of Scripture:** The author stresses the importance of a straightforward reading of the Bible, arguing that such a reading would reveal the necessity of baptism.
- **Comparison to Serpent's Deception:** The author compares Got Questions Ministry's stance on baptism to the serpent's deception in the Garden of Eden, suggesting that they are casting doubt on God's commands.

In essence, the document strongly rebukes Got Questions Ministry's teaching on baptism, arguing that it deviates from the foundational doctrines of Christianity and the clear instructions found in the Bible.

Note: I emailed copies of my letters discussing Got Questions to the email listed for the president of Got Questions, but I have not received a response.

Dear Friends,

Introduction: Got Questions Ministry Overview.

Got questions? Juicy fruit or a rotten core? Around the time I first got on the Internet, I began following a ministry called GotQuestions.org, which has gained a considerable following over the years. Today, it averages about 15 million website views per month and generates an annual income of \$1.8 million. I'm not here to criticize how they use their money; I believe they are doing a fine job. Roughly half of that income is distributed among 14 employees, which I don't find excessive. I think they are being compensated well, but not excessively.

"Juicy Fruit or a Rotten Core:" Evaluating the Ministry.

The title of my message suggests a critical evaluation: Is what they are presenting juicy fruit or a rotten core? I want to clarify that I am not judging or condemning them. It's crucial to distinguish my perspective from the messages that this ministry often receives, particularly from certain groups like the Churches of Christ, who tend to be quite critical. While I have my concerns about baptism, I don't want to get caught up in the debates with the Churches of Christ because I believe their approach to GotQuestions.org is misguided.

Clarifying Intent and Avoiding Condemnation.

I want to reassure everyone working at GotQuestions.org that I am not condemning them. My aim is not to treat today like judgment day, where my conclusions serve as a final verdict from which there is no return. I believe it's not too late for GotQuestions.org to reflect and change their perspectives on a couple of fundamental issues in line with my understanding of scripture.

Hope for Repentance and Change.

Additionally, I want to emphasize that my opinion is not inherently valuable. This discussion is not about David Michael Curtis versus Got Questions; it's about discerning truth from error. If I am mistaken in my views, then my opinion holds little significance. However, if what I share today has merit, I believe GotQuestions.org needs to reconsider certain fundamental doctrines. By doing so, they could transform a rotten core into juicy fruit.

Acknowledging Personal Fallibility.

I am not here to cast stones. Jesus said, "He that is without sin, let him cast the first stone." I cannot cast any stones, as I have also taught false doctrine in the past. For 17 years, I was part of the Seventh-day Adventist Church, which GotQuestions.org critiques regarding many of its teachings, and I agree with them on that. However, today's focus is on critiquing specific aspects presented by Got Questions.

Acknowledging the Possibility of Repentance and Correction.

I hope this foundation helps clarify my intentions. I believe it is not too late for GotQuestions.org to repent and change its teachings, just as I did. I used to teach the necessity of observing the Sabbath on Saturday, but I have since renounced that doctrine. I publicly recognized my error, apologized, and corrected my teachings. I genuinely believe that the Got Questions ministry can repent, stop teaching certain things, and publicly acknowledge their mistakes.

Appreciating Got Questions Ministry's Reach and Work.

Let's go ahead and move forward. First, I want to express my appreciation for the Got Questions ministry. They have an impressive number of resources and answer countless questions, supported by a dedicated army of volunteers. This ministry has accomplished a great deal, having answered thousands of inquiries and responded to countless emails. Their following on YouTube is astronomical—over 1,000,000 subscribers. The accomplishments of this ministry are truly remarkable.

Contrasting Ministry Size: Popularity vs. Truth.

In contrast, I am just one individual, not part of a mega ministry. I don't have a large following on YouTube or a team to help me with my writings; I handle everything myself. My outreach is limited to friends and family—a small group—and my ministry exists on Google Drive rather than a dedicated website, so I'm not easily found through search engines. I remain relatively unknown. However, I believe that the truth is not a popularity contest.

The Importance of Truth Over Popularity (Reiterated).

I urge you to listen to the argument itself rather than judging it based on its popularity. I have distanced myself from the Churches of Christ because I believe their judgmental demeanor towards God's ministry and other branches of Christianity is un-Christian. Their stance against instrumental music seems unbiblical, but that's a separate issue. Their critical attitude implies that everyone outside of the Churches of Christ is destined for hell.

Distancing from Churches of Christ's Judgmentalism.

While I appreciate many of the Churches of Christ's teachings, their condemning stance towards other Christians makes their organization problematic. It's possible to have a seemingly inviting exterior while harboring a rotten core. Unfortunately, I believe the Churches of Christ have a rotten core due to their judgmental approach. They claim that only baptisms performed by their elders are valid, dismissing those conducted in other churches, such as Baptist, Reformed, or Methodist congregations, as inauthentic.

Critique of Churches of Christ's Stance on Baptism Validity.

I respectfully disagree with this extreme viewpoint, but that's not the focus of my message today. I want to return to my admiration for Got Questions, which I have followed for nearly two decades. While their answers are generally high quality, at their core, they deny certain foundational doctrines of Christ, particularly regarding baptism.

Returning to Got Questions: Admiration and Core Concerns.

I want to clarify that I do not want to be confused with the Churches of Christ. I believe that valid baptisms occur in Baptist, Methodist, and Reformed churches, and I see authentic Christians within these different institutional settings. I am not here to judge or condemn; I recognize that only God knows who is saved and who is not. I believe there are both wheat and tares growing together until the harvest.

Distancing from Churches of Christ & Acknowledging Christians in Denominations.

I believe that there are wise virgins who have oil in their lamps, and foolish virgins who do not. I also believe that baptism is the moment when we are forgiven of our sins and receive the oil of the Holy Ghost. In modern times, however, many evangelical churches seem to have forgotten the foundation laid by Christ and the Apostles regarding baptism. They appear to have a distorted understanding of the phrase "by grace through faith, not of works." This is a subtle yet significant difference, and it wouldn't be overly difficult for them to return to a biblical understanding of this concept.

Baptism, the Holy Ghost, and Forgotten Foundation.

So, let's address that subtle difference. Why are they off track? Why have they been derailed? The Bible clearly states in Ephesians 2:8-9 that we are saved by grace through faith, not of works, lest anyone should boast. However, we need to understand what Paul is discussing. There is ample written material by Paul for us to study to ensure that we define the terms he uses in his writings correctly.

Examining Ephesians 2:8-9 and the Misunderstanding.

Was the Apostle Paul against obeying Christ and His teachings? Did he go on at length in his writings to describe those who follow Christ as legalists? Was he condemning people who followed the teachings of Jesus as heretics or apostates—those falling from grace for following another gospel? The answer is an emphatic no.

Was Paul Against Obeying Christ's Commandments?

Did Jesus instruct us to turn the other cheek? Yes, He did. Should Christians, when persecuted, turn the other cheek? Should they bless rather than curse? If compelled to walk a mile, should they

walk an extra mile? Should Christians perform charitable acts in secret? Should they pray in secret? Are they to treat others as they would want to be treated? Are Christians supposed to follow Jesus Christ, study His teachings, and conform to them? Should the teachings of Christ manifest as fruit in the lives of Christians? Or should they ignore Christ's teachings out of fear of being accused of trying to earn salvation through works? Should Christians be fruitless, avoiding any obedience to Jesus altogether?

The Error of Confusing the Law of Moses with Christ's Commandments.

Is that what the Apostle Paul was teaching in Ephesians 2:8-9—that we are saved by grace through faith and should therefore ignore Jesus Christ and His commandments? Absolutely not. Unfortunately, many evangelical churches today, including Got Questions, seem to have fallen into this erroneous conclusion regarding Ephesians 2:8-9.

Distinguishing the Law of Moses from Christ's Commandments.

I want to clarify this misunderstanding. The works that the Apostle Paul was arguing against were the works of the Law of Moses. It is essential to separate the Law of Moses from the commandments of Jesus Christ and place them in completely different categories. On one side, we have the commandments of Christ, and Jesus stated, "If you love me, keep my commandments."

The Law of Moses and Seeking Justification Through It.

On one hand, we have the Law of Moses, which held a central place in the Temple in Jerusalem. It involved an earthly high priest, a Levitical priesthood, animal sacrifices, and all the other services performed in the Temple. Anyone trying to be right with God through the Law of Moses is engaging in heretical belief; such an approach is a cursed gospel that causes a person to fall from grace, nullifying Christ's effect in their lives and placing them in grave danger on Judgment Day.

Obeying Christ and Following His Teachings.

This should not be confused with obeying Christ and following His teachings. There is no condemnation in Scripture for following Jesus or adhering to His teachings. Rather, we are encouraged to walk as Jesus walked and to let this mind be in us, which was also in Christ Jesus. We are called to be changed from glory to glory and to be true followers of Jesus Christ.

The Mistake of Mixing Christ's Teachings with the Law of Moses.

I believe what has happened with resources like Got Questions and many modern churches is that they have mistakenly mixed the teachings of Jesus with the works of the Law of Moses. When they read Ephesians 2:8-9, which states that we are saved by grace through faith, not of works, lest anyone should boast, they often use this doctrine to condemn the act of following Jesus Christ,

particularly in relation to water baptism. They consider being water baptized a work that attempts to earn salvation.

Got Questions' Stance on Baptism as a Prohibited Work.

I want to clarify this misunderstanding and express my disagreement with that conclusion. I believe Christians should abandon the Law of Moses. We are not to seek justification in the Temple in Jerusalem, which is impossible since it was destroyed in 70 AD. However, Christians who have been born of water and the Spirit—who are born again, washed, and forgiven of all sins—ought to follow Jesus Christ. They should bear fruit.

Following Christ Includes Baptism.

Resources like GotQuestions.org argue that baptism is non-essential and label those who consider it essential as “contradicting” the doctrines of grace through faith. If we take this differing approach that deviates from the path to salvation and overlooks Jesus’ commandment to be baptized, we risk failing to prepare ourselves spiritually; we fail to fill our lamps with oil. It is through baptism that we receive the gift of the Holy Spirit. While John baptized with water, Jesus baptizes with the Holy Spirit. Without the Holy Spirit, we cannot bear fruit.

The Pattern of Baptism and the Holy Ghost in Acts.

If you study the Book of Acts, you'll find that the preaching of the gospel consistently concludes with water baptism. This pattern is evident throughout the entire Book of Acts. In Acts 2 and Acts 19, we see that the gift of the Holy Ghost is tied to water baptism.

Acts 19 Example: Baptism and Receiving the Holy Ghost.

In Acts 19, a group of 12 men were baptized with John's baptism, but they had not yet received the Holy Ghost. What was the remedy for this issue? The Apostle Paul immediately baptized them in water, and then they received the Holy Ghost. Therefore, water baptism is essential.

Got Questions' Argument: Baptism Contradicts Faith.

Got Questions maintains that water baptism is not essential. They argue that labeling baptism as necessary contradicts the principle of faith. They officially hold this stance, which is evident in numerous blog posts—in fact, whenever baptism is discussed. They consistently make the case against the requirement of water baptism.

The Logical Fallacy in Their Reasoning.

Now, I want to illustrate that this isn't a complex theological problem; it can be resolved quite easily. Imagine you have two sets of index cards: one set with 50 verses about baptism and another

with 50 verses about faith. Got Questions uses one set to invalidate the other. This exemplifies a logical fallacy known as the either-or fallacy.

Was Paul Opposed to the Commandments of Jesus Christ? (Revisited).

A key question arises: Was Paul opposed to the commandments of Jesus Christ? This is fundamental to understanding this issue. Was he accusing the followers of Christ of legalism, suggesting they had fallen from grace, or that the gospel was rendered ineffective? Did he teach that we are saved by grace through faith, thus allowing us to be fruitless and devoid of any evidence of following Jesus or his teachings? Of course not.

Paul's Teachings on Bearing Fruit.

Suppose you examine what Paul actually commanded Christians to do. In that case, you'll find he instructed them to bear the fruit of the Holy Spirit—love, gentleness, long-suffering, kindness, goodness, and meekness. He articulated actions we should cease and behaviors we should adopt.

Examining Paul's Teachings on Actions to Take and Stop.

Now, let's shift our attention to Paul's teaching that salvation comes through grace by way of faith, rather than through deeds. It's crucial not to misunderstand Ephesians 2:8-9, as many contemporary churches or resources like Got Questions tend to do. Reflect on the entirety of Paul's teachings and compile a list of actions he encouraged us to undertake. Then, create a separate list of behaviors he advised us to refrain from.

Does being saved through grace by faith negate the importance of good deeds?

Now, let us consider a fundamental question: Was Paul opposed to the actions he encouraged us to take? Was he inconsistent in his teachings? Did Paul's writings suggest that we should stop teaching against harmful behaviors, as this might imply seeking salvation through works, because salvation comes "through grace by faith"?

Unity Between Grace, Faith, and Paul's Instructions.

In examining these two lists—one detailing actions Paul suggested we should perform and the other indicating actions he recommended we avoid—does his teaching of salvation by grace through faith conflict with the necessity of doing the actions he encouraged? Did Paul contradict himself, or is the idea of being saved through grace, rather than by works, in agreement with his teachings regarding what we should do and what we should stop doing?

Got Questions' Claim: Baptism Contradicts Faith and Grace.

In the end, GotQuestions.org contends that if baptism were essential, it would contradict the teachings surrounding faith and grace. Using the same reasoning, many liberal denominations

argue that stopping certain behaviors and starting others undermines grace and faith, since deeds do not lead to salvation. So like it or not, Got Questions' is teaching the same things that the other liberal churches they rebuke teach, using the same arguments.

The Silliness of This Conclusion.

I want to emphasize that this conclusion is quite unreasonable. This line of thought makes Paul's message seem ridiculous, suggesting that he is inconsistent and contradictory. Was Paul against good works based on the concept of "grace through faith," or was he referring to the works of the Law of Moses? These are completely separate issues.

When we compare this to Paul's other writings, it is clear that he was emphasizing that the works of the Law of Moses cannot save us. However, it is unreasonable to assume that "not of works" means we should disregard the teachings of Jesus Christ simply because we are saved by grace through faith.

It would be incorrect to categorize baptism as part of the Law of Moses. Generally, no one attempts to do so, as baptism is not mentioned among the works outlined in the Law. Instead, baptism is a commandment given by Jesus Christ in the Great Commission. While some sources, like Got Questions, claim that baptism is unnecessary, this contradicts the teachings of Jesus Christ. Therefore, applying the phrase "not of works" to Christ's teachings misinterprets its intended meaning. In Paul's writings, terms like "not by the law" and "not by works" refer specifically to the Law of Moses, not to the commandments of Christ.

Challenging Got Questions' Claim.

Got Questions' assertion has placed it in opposition to Christ. How does that work? By interpreting Ephesians 2:8-9 in a way that undermines the commandments of Jesus Christ. I urge you to stop, pause, and reflect on this point. As the reader, you need to make a choice: Does Ephesians 2:8-9 render the teachings of Jesus Christ non-essential? Does "not of works" mean you do not need to obey Christ and be baptized? **I can hear the serpent, can't you?** "You don't really need to follow Christ; you don't have to obey him. You can ignore everything he said, just as long as you believe you are saved. You do not really need to be baptized; all you need is faith."

Matthew 15:6 Thus have ye made the commandment of God of none effect by your tradition.

Where the Misunderstanding Leads: Avoiding Christ's Teachings.

The incorrect interpretation of the phrase "not by works" can lead to a confusing path. **I can hear the serpent, can't you?**

- "We should be careful not to get misled by the idea of following Jesus' teachings.
- Don't focus too much on following Him.

- In fact, it might be wise to avoid His teachings, as putting too much emphasis on them could make others see you as someone trying to earn salvation through good works.”

Ultimately, this confusion within Got Questions' responses to Baptism leads in this direction.

Separating the Commandments of Jesus Christ and the Law of Moses (Revisited).

Please go back to the beginning of this letter and remember the original two lists we made when we approached Ephesians 2:8-9. The first list contains the commandments of Jesus Christ. In contrast, the second list includes the commandments given by Moses, which involve the temple, the priesthood, animal sacrifices, feast days, holy days, and dietary restrictions. It is essential to keep these two lists separate.

Paul's Argument Against Seeking Justification Through the Law of Moses.

The apostle Paul consistently argues against seeking justification through the law of Moses. However, if you examine Paul's teachings alongside those of Jesus, you will find that they are in harmony. Both Jesus and Paul emphasized the importance of loving our neighbors and doing good to others. The idea that work does not save us does not negate Jesus' commandment to be baptized.

Harmony Between Paul's and Jesus' Teachings.

This is a crucial point I want to highlight today, especially regarding the teachings from Got Questions, and many modern churches that suggest baptism is not necessary. Up to this point, we have primarily discussed works themselves rather than baptism. We must make a clear distinction between the law of Moses and the commandments of Jesus Christ. We are called to follow Christ's commandments, learn His teachings, and conform our lives to them. The teachings of Jesus should lead to genuine changes in our lives.

The Crucial Point: Law of Moses vs. Commandments of Jesus Christ.

Any interpretation of grace and faith that suggests one does not need to bear fruit is a false doctrine. Avoid following teachers who promote this misleading idea. Jesus warned in the parable of the Sower that the Sower went forth and sowed good seed only in good soil. This was the only soil that heard, believed, understood, received, and kept the word of God, resulting in good fruit. However, Jesus also spoke of three types of soil that heard the word but failed to bear fruit. We won't delve into those today since we've discussed them in previous letters.

False Doctrine: Faith Without Fruit.

My main point is that there are two types of people: those who bear fruit and those who do not. The interpretation of "by grace through faith" by Got Questions, and many modern churches suggests that faith does not have to result in good works, as that would qualify as "works." This viewpoint

presents a dangerous position because it aligns with the category of people Jesus described as lost—those who heard the word of God but did not produce fruit. In the parable, the only group that was saved was those who bore fruit.

The Parable of the Sower and Fruit Bearing.

Does the New Testament describe good works? Yes. Should Christians perform good works? Absolutely. While this stance may be unpopular today, I maintain that Scripture clearly teaches that Christians ought to bear good fruit.

The New Testament Describes Good Works; Christians Should Perform Them.

In the book of James, we see a description of people who claim to have faith but do not produce any fruit. James does not reference the law of Moses; instead, he discusses the importance of bearing fruit. He uses the same terminology found in Paul's writings about justified faith. However, James's argument centers on the necessity of producing fruit. If you claim to have faith, you must also bear fruit.

James on Faith and Fruit (Not Law of Moses).

Look at the overall message of the Book of James, which is short but impactful. Right from the beginning, James lays out what true religion is: visiting the widows and orphans, not showing partiality between the rich and the poor, not using our tongues to speak evil of others, and avoiding double-mindedness. The core message of James revolves around bearing fruit and loving your neighbor, discussing the Royal Law of Liberty, and the commandments of Jesus Christ.

Distinguishing James (Law of Christ) and Paul (Law of Moses).

In contrast, Paul focuses on the Law of Moses. While he speaks about Abraham's faith and justification, which is not through works, he is addressing the Old Testament laws. James, however, refers to the Law of Christ when talking about faith and justification. If you've ever felt confused about the differences between James and Paul, here it is: Paul discusses the Law of Moses, while James speaks of the Law of Christ.

Harmony Between James and Paul (Revisited).

Paul emphasizes that the Law of Moses does not justify us, whereas James teaches that if you are a follower of Christ, you should bear fruit. While they use similar language, they refer to different laws. James encourages us to follow the Royal Law of Liberty, which stresses loving your neighbor, while Paul warns against trying to earn justification through the Law of Moses.

Fruit is Not the Means of Salvation, But Necessary Evidence.

James and Paul do not contradict each other. If you consider the entirety of Paul's teachings, you will find that he echoes the same principles that James promotes. We should follow the Royal Law of Liberty, love one another, bear fruit, and perform good works.

Justification is Forensic, Not by Fruit.

However, for the theologians, I want to clarify: fruit is not the means of salvation. In a forensic and legal sense, we are not justified by our deeds; we are justified by faith in Jesus Christ. Nonetheless, both John the Baptist and Jesus cautioned that if we do not bear fruit, we will be cut off. The belief that one can have faith without producing fruit contradicts scripture.

Can You Have Salvation Without Fruit?

If you are to be a Christian, you need to bear fruit. While we are not justified by fruit in a salvational sense, can you have salvation without fruit? No. We are saved because Jesus died for our sins on the cross. We are justified because Jesus fulfilled the requirements of the law—something we cannot achieve ourselves. His moral perfection, which we lack, is imputed to us through faith. We are justified by faith alone, receiving imputed righteousness.

Justification by Faith Alone and Imputed Righteousness.

However, this is not the end of the story; it is only the beginning. We must believe the gospel—that Jesus died for our sins, washed them away, and cleansed us entirely because of His blood, not through any works of the Law of Moses. The “works” of the Levitical priests or an earthly high priest on a certain feast day, performed in the Temple of Jerusalem, cannot justify anyone.

Justification Through Christ's Blood, Not the Law of Moses.

Paul argued about the blood of Christ shed on the cross in contrast to Moses's law. He firmly sided with Christ and the cross while opposing Moses, the temple, and the law. To simplify Paul's case, are we justified by the Lamb of God, Jesus Christ, and His sacrifice on the cross, or are we justified by the animal sacrifices performed by the priestly ministry at the Temple in Jerusalem? That is the core issue.

The Core Conflict: Justified by Christ or the Temple?

When Paul says we're justified by grace through faith, not of works, it is within the context of the contest between Jews and Gentiles, and between the law of Moses and faith. How do I know this? Because if you read the rest of Ephesians 2, you will see that Jesus broke down the middle wall of partition between Jews and Gentiles. He nailed the law of Moses to His cross. The covenant that separated Jews and Gentiles, which was exclusively made with Israel, has been abolished. Jesus opened a new covenant for the whole world to be blessed by. He came to bless all nations through

His sacrifice on the cross. His covenant, ratified with His blood, is available not just to Jews but also to Gentiles. That is why we are saved by grace through faith, not by works.

Context of Ephesians 2:8-9: Abolition of the Mosaic Law.

Under the Old Covenant, the Jews were under the law of Moses, but they could not keep it, so no one ended up truly justified by the law. Everyone failed to uphold that covenant. In contrast, through His grace and faith in Jesus Christ, who shed His blood on the cross, we have salvation. Can we save ourselves through works? No. Whether we are dealing with the law of Moses or the Royal Law of Christ, we cannot justify ourselves through works.

Cannot Justify Ourselves Through Any Works.

Let me be clear: I am not saying that we achieve justification through good works, acts of charity, loving our neighbors, supporting widows and orphans, or avoiding favoritism toward the wealthy over the poor, as James teaches. Justification is obtained solely through the blood of Jesus and His one sacrifice on the cross.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Got Questions?—Juicy Fruit or a Rotten Core?—Part 2

By David Michael Curtis

The document "Got Questions—Juicy Fruit or a Rotten Core—Part 2" by David Michael Curtis critiques the Got Questions Ministry's teachings on baptism.

Here are the key points:

- **Focus:** The document assesses whether Got Questions Ministry's foundation aligns with Christ's foundational doctrines, particularly regarding baptism.
- **Core Argument:** The author argues that while Got Questions Ministry encourages repentance and trust in God, their teachings do not emphasize the necessity of water baptism for salvation, which the author believes is a critical part of Christ's foundational doctrine.
- **Salvation Essentials:** David Michael Curtis states that the essentials for salvation include faith in Jesus Christ, repentance, water baptism, and bearing fruit (evidence of a changed life). He emphasizes salvation as a gift from God's grace.
- **Critique of Got Questions:** The author rebukes Got Questions Ministry for what he perceives as a misinterpretation of scripture regarding baptism. He believes their conclusion that baptism is not essential is misguided and based on a 300-year-old tradition of men, not on a plain reading of the Bible.
- **Historical Context:** The document also delves into the historical context of this issue, mentioning influential figures like George Whitefield, Charles Finney, Dwight L. Moody, and Billy Graham, and how their ministries contributed to the deemphasis of baptism.
- **Call to Repentance:** The author calls on Got Questions Ministry to repent and correct their error by updating their stance on baptism to align with what he believes is the biblical teaching.
- **Analogy:** The author uses the analogy of a "David and Goliath" situation, where he sees himself as the lone voice (David) against the large, influential Got Questions Ministry (Goliath).

Note: I emailed copies of my letters discussing Got Questions to the email listed for the president of Got Questions, but I have not received a response.

Dear Friends,

Introduction: "Juicy Fruit or a Rotten Core?"

Now, let's return to the original title of this letter, which is associated with Got Questions Ministry: "Juicy Fruit or a Rotten Core?" Let's examine all the documents, emails, and videos produced. We need to consolidate this mountain of information into one comprehensive overview. It's an enormous amount of material, and our question is: Is this juicy fruit or a rotten core?

The Foundational Doctrine of Christ (Hebrews 6:1-2).

According to Hebrews 6:1-2, the foundational core principles of the doctrine of Christ involve turning from sin, trusting God, and being water baptized. This is the foundation. According to the Apostle Paul, no foundation can be laid other than that which has already been established. When we consider this mountain of information, it can be overwhelming.

Assessing Got Questions Ministry's Foundation.

So, let's assess whether Got Questions Ministry's foundation aligns with the foundational doctrines that Christ established when starting the church: turning from sin, trusting God, and water baptism. Two out of three is not good enough. The foundation has to be solid. Christ stated that if you hear His teachings and obey them, you are building on rock. If you hear His teachings and do not obey them, you are building on sand.

Comparing Got Questions Ministry's Foundation to Christ's.

Two out of three is not good enough. Does Got Questions Ministry encourage repentance? Yes. Do they encourage trust in God? Yes. Do they have tens of thousands of questions that they've answered correctly? I would argue yes. However, when we examine the foundation that Jesus laid according to Hebrews 6:1-2 and compare it to the foundation of Got Questions Ministry, we must ask: Does their foundation include a solid presentation that, once you've heard the gospel, you have to believe it, repent, and get water baptized? No, it does not. They have an alternative definition of faith.

Misunderstanding Faith, Works, and Commandments.

We are saved by faith, but if you have a misunderstanding of faith, then you are in danger of following another gospel. That is the issue; that is what is at stake. They are correct in the idea that work does not save us. However, they are incorrect when categorizing the works we should avoid, as including the commandments of Jesus Christ. They have made a fundamental error. By disregarding the commandments of Jesus and categorizing them as works we should not try to be saved through, they have misled millions of people.

The Nature of Saving Faith.

Are we saved by the fruit we demonstrate in our lives as followers of Jesus? No, that's not what I'm saying, and I don't want to be misunderstood here. However, can a dead faith save us, one that doesn't produce any works? Can we be saved by a faith that merely hears the commandments of Christ but does not act upon them? According to Jesus, that faith is built on sinking sand.

Examining Scripture: Faith vs. Baptism Verses.

Next, I want you to remember the two stacks we made: one stack contains every verse in the New Testament about faith, and the other contains every verse related to baptism. I want you to see how simple this really is. Got Questions Ministry's conclusion is based on a logical fallacy. It seems wise, but it's actually quite foolish.

Challenging Got Questions Ministry's Interpretation.

If you look at these two stacks of verses, each has about 50 verses. Does the stack of index cards that teaches faith cancel out or make the second stack about baptism void? Was God playing a prank on us? Was he trying to confuse us by spending so much time in Scripture discussing baptism and providing so many examples of it?

Authority: Got Questions Ministry vs. Jesus and the Apostles.

Should the Got Questions team, which consists of 14 people, sit down with Jesus Christ and the twelve apostles to set them straight? That's what's at stake here. Should these 14 men and women employed by Got Questions Ministry correct our Lord and Savior Jesus Christ and the twelve apostles for spending too much time on baptism in the New Testament? Should they explain that baptism is not necessary and that there is too much emphasis on it in the Bible? That would be ridiculous.

The Gravity of the Issue: Foundational Doctrine and Salvation.

I want to emphasize that, regardless of how impressive the myriad answers provided by the GotQuestions team have been, the issue at hand is not secondary. This is a foundational doctrine of Jesus Christ—one that is essential and a matter of life and death, specifically concerning eternal life versus the second death. We cannot afford to get this wrong.

Addressing Got Questions Ministry Directly: A Rebuke.

I want to address the GotQuestions team, consisting of 14 employees. While I could take a moment to praise their good work over the years, this is not a time for flattery. They do not need accolades when it comes to what they have taught about baptism; instead, they need a rebuke. I intend to deliver that rebuke clearly, without any blending of praise.

Can a Reading of Baptism Verses Lead to Their Conclusion?

If you had all 50 verses in the New Testament that pertain to baptism laid out before you, would you conclude what the GotQuestions ministry suggests? After examining these verses, would you walk away convinced that baptism is unnecessary? Would your interpretation of the text lead you to believe that baptism is merely an option, not essential to salvation, and that one can rely on faith alone without being baptized?

The Intellect Required for Misguided Conclusions.

I want to make it clear that it takes remarkably intelligent individuals to arrive at such misguided conclusions. I also want to provide a broader context for how we reached this point. As we look at the 21st century, specifically 2025, we need to consider a 300-year history that has contributed to this situation.

Historical Roots of Deeming Baptism Unnecessary (300-Year Tradition).

Firstly, we have George Whitefield's influence during the Great Awakening, and then a long history involving Charles Finney, Dwight L. Moody, Billy Graham, and many other evangelical churches that have contributed to this trend of deeming water baptism unnecessary. This shift developed over the past 300 years, with influential ministries and renowned preachers who preached passionately, yet their ministries often did not include water baptism.

The Development of Theological Justifications.

It's crucial to understand that the belief that water baptism was unnecessary did not arise first; rather, it stemmed from ministries that excluded it. Consequently, those involved had to create theological justifications that aligned with their new practice. The actual practice came before the apologetic responses that emerged to defend it.

The Role of Tradition and Oversight.

Initially, many people overlooked the fact that no one was getting baptized, as they were glad to hear about Christ, repentance, and the Kingdom. This oversight led to a tradition forming over time, rooted in the absence of baptism. Charles Finney further advanced this trend with the introduction of the sinner's prayer and altar calls, which became widely accepted and practiced.

Tradition of Men vs. Commandment of God (Matthew 15).

In Matthew Chapter 15, Jesus stated that the teachings and commandments of men can make the commandments of God void, leading to vain worship. This means that anytime we have a teaching, commandment, or tradition of men that ignores God's commandment, that worship is meaningless and does not impress or get accepted by God. I understand that these are strong claims, and I realize I'm just one person without a large following on YouTube. However, this is not about popularity; it's about truth.

The 300-Year Tradition vs. Biblical Command.

What we are facing here is a 300-year-old tradition that has deemed baptism unnecessary and omitted it from the teachings of many who preach passionately about Christ, the cross, and repentance. Got Questions has produced countless answers to numerous questions and has diligently shared its beliefs. Nonetheless, their position regarding the necessity of baptism can only be defended through practices rooted in tradition and the commandments of men—practices that date back only 300 years.

A Plain Reading of Scripture on Baptism.

If you read every verse in the Bible that mentions baptism, no one would come to the same conclusions that Got Questions has drawn. A straightforward reading of the biblical text will lead you to understand that baptism is significant and that if you believe the gospel, you should repent and be baptized. This is the only reasonable conclusion that follows a plain reading of the scriptures.

The Absurdity of Got Questions Conclusion.

The notion that one could study everything related to baptism in the New Testament and conclude that it is not necessary, without any external influence, appears to come from an exceptionally high level of intellect that fails to recognize the obvious. In simpler terms, it seems that only very intelligent individuals might reach such a misguided conclusion. As a straightforward person, I realize my wording may be offensive, so let me rephrase that.

Baptism as a Theological Dilemma.

Imagine baptism as a dilemma that an influential institution seeks to eliminate. They hire a team of lawyers to examine every verse in the Bible, altering their meanings to create debate and confusion. If their arguments could be presented in a court of law, it could lead to a hung jury, leaving the jurors uncertain about what to believe. This scenario serves as a metaphor to illustrate what has happened, possibly through well-meaning scholars, theologians, and apologists, such as those from Got Questions, who have downplayed the significance of baptism in order to justify modern evangelistic practices that lack biblical support. In contrast, baptism is clearly illustrated in the book of Acts, while altar calls and sinner's prayers are not found in the Bible. They are merely artificial inventions.

Justifying Modern Practices vs. Biblical Examples.

After generations of Great Awakenings and revivals, about 150 years into this new approach to evangelism, someone (Charles Finney) realized that George Whitefield baptized no one, nor did D.L. Moody, nor Billy Graham later on. **This presented a theological problem: were the millions of “conversions” attributed to these men valid without baptism?** Theologians began to scrutinize every verse related to baptism in an effort to downplay its significance.

Historical Roots: Lack of Baptism in Revivals.

Got Questions describes itself as a parachurch ministry, while I advocate for house churches. This distinction is important. Got Questions, while comfortable criticizing most churches, has a base following among Baptists and four-point Calvinists. If Got Questions were to upset this base, it could directly impact its annual donations of \$1.8 million. As a result, Got Questions tends to avoid directly opposing beliefs such as the secret pre-tribulation rapture or four of the five points of Calvinism. A significant portion of their followers practices altar calls, sinners' prayers, and teaches that once saved, always saved— or that salvation is irrevocable due to God's sovereign decree. There are certain topics that this ministry will not criticize, as doing so could lead to a substantial drop in their 15 million monthly followers overnight.

Parachurch Ministry vs. House Churches: Contrasting Structures.

I support house churches, so I don't need to defend the doctrines of institutional churches. I'm not a well-known person; I'm simply an individual who studies the Bible. My responsibility is to accurately convey what I read in the Bible, as I am accountable to God. If I happen to offend someone, it doesn't affect me financially, since I don't receive any donations, not a cent.

The Author's Position: Accountability to God, Not Popularity or Donations.

For those working at Got Questions, take a moment to contemplate this idea: what if Got Questions altered its stance and caused disappointment among its core supporters? What if Got Questions proclaimed that being born of water and the Spirit is necessary for salvation, rather than just

reciting a prayer? I suspect that in 2026, Got Questions would not gather 1.8 million in donations. To wrap up this thought, I'll say that one cannot serve both God and money.

The Ministry as a "Digital Church" and Its Influence.

By addressing this ministry in today's letter, I have approached the topic as I would with any church denomination. Essentially, I viewed Got Questions as a digital church, with a structure of 14 employees at the top and around 15 million followers. While this ministry may not have traditional church buildings scattered across the globe, it has become something similar in the digital realm.

Acknowledging Some Good Work, Critiquing the Stance on Doctrine.

This ministry has taken bold stances against many false teachings, which I wholeheartedly support. I agree with much of what they have published in their responses, and I believe they have done an excellent job articulating complex issues. However, I don't want to praise them at this moment or offer flattery. Taking a position against a foundational doctrine of Jesus Christ, especially one central to salvation, essentially amounts to an Antichrist stance. I want to be clear and avoid any hero worship for the people running this ministry.

Popularity is Not Truth: The David and Goliath Contrast.

They have a massive following on the Internet, while I consider myself just a small voice. In other words, we have a David and Goliath situation; I'm David, and this ministry is Goliath—a mammoth organization run by a small group of 14 people. However, I'm not intimidated. If I were to imagine their vast collection of blog posts reduced to just 40 articles, one of which argued against the necessity of baptism, it wouldn't feel as daunting to create a response. It would simply be a commentary on a lesser-known blog that most people don't recognize.

The Significance of the Ministry's Popularity.

What makes this situation significant is the popularity of this ministry, which boasts 15 million followers each month. In contrast, many major denominations have around 20 million members, but that does not validate their doctrines. Popularity is not a test of truth. Having a large following doesn't mean that the beliefs of the Seventh-day Adventist Church, the Mormons, the Jehovah's Witnesses, or the Roman Catholics are true.

Essential Doctrines for Salvation.

What we are discussing are not secondary issues; we are talking about essential doctrines for salvation. These essential doctrines include hearing the gospel and believing it—essentially faith in Jesus Christ, repentance (turning from sin and trusting God), and water baptism. I have written over a dozen letters addressing baptism, so that I won't recount every piece of evidence for its necessity here. You can read my other letters or access the topical Bible study on baptism available on my Google Drive for further study.

The Absurdity of Their Conclusion (Revisited).

Today, I want to focus on the absurdity of the conclusions these ministries have drawn. No one who reads 50 verses in the New Testament about baptism would walk away thinking it's unimportant or that we shouldn't be baptized. The only way to arrive at such a conclusion is through indoctrination by apologists who craft clever arguments against every verse regarding baptism, insisting that it's not significant. One would need to deliberately contradict Scripture after Scripture to reach the conclusions that ministries like Got Questions have. If you look at the verses and read them for yourself, you would likely disagree with this ministry just as strongly as I do.

How the Ministry Could Repent and Correct Error.

It would not be that difficult for a digital ministry to acknowledge its past mistakes regarding baptism. They could easily search their blog archive for any posts on the topic and update each of them with a correct understanding based on Scripture, acknowledging that they had previously taught error. This simple act of repentance could earn them forgiveness from the world because they are human and have made a mistake. They are not infallible; their answers are not the word of God. They were not inspired prophets; they were just men who generally did a great job with their answers, but on this particular issue, they were wrong.

A Path Forward for the Ministry.

Updating their website with an article that summarizes all the New Testament verses on baptism, along with a brief testimony about how they used to hold a different view but have now changed their mind, would not be difficult. They could encourage people to believe in the Bible and obey its teachings. What harm would come from taking a position that advocates for reading everything the Bible says about baptism and practicing it? I would admire and be amazed if they were willing to repent.

Focusing on Flawed Conclusions, Not Verse-by-Verse Debate.

In today's letter, I have omitted all the Bible verses because I understand how the individuals at Got Questions might react. They have likely practiced and rehearsed answers to dismiss those verses, so presenting them would be pointless. Instead, I want to highlight how flawed their conclusions are, using very simple logic.

The Simplicity of Faith, Repentance, and Baptism in Scripture.

Does the Bible teach, in the New Testament, that we ought to have faith in Jesus Christ? Yes, it does. Does it teach baptism? Yes, it does. Does it teach repentance? Yes, it does. We could easily provide a stack of index cards—one for each verse in the Bible—organized into three stacks in front of us: one for faith, one for repentance, and one for baptism. The Bible clearly teaches the importance of faith, repentance, and baptism. It's really that simple.

The Influence of Intellectualism and Tradition.

The problem lies with highly educated people who, over the last 300 years, have developed rational arguments that undermine the roles of repentance and baptism in their efforts to defend modern traditions like altar calls and sinners' prayers. That's the reality of the situation.

Ignoring Scripture and Jesus' Command.

If you choose to follow these intelligent individuals and go to judgment day believing that they have the right answer—that baptism is unnecessary—then that is your choice. However, you're ignoring a significant amount of Scripture that teaches about baptism. If you disregard it, you are also disregarding Jesus's command in the Great Commission to teach all men to observe what He commanded and to be baptized.

The Choice Before You.

So, the fundamental question remains: Does the Bible teach baptism? It clearly does. If you wish to ignore this doctrine because of what some "smart" people have told you—that the Bible is merely testing you with this requirement—then that is your right. However, I encourage you to believe the gospel, repent, and be baptized in the name of the Father, the Son, and the Holy Spirit. Remember, it's something you do once; it's not a work you repeat.

The Serpent's Deception Echoed.

When I read the statements from Got Questions Ministries about baptism, I hear the voice of Satan echoing the same doubt that the serpent cast in the Garden of Eden: "Did God really say you will surely die if you eat from the fruit?" Similarly, regarding baptism, the devil whispers, "Did God really say you must be baptized to have eternal life? All you need is faith."

Paul's Warning and Jesus' Great Commission..

Paul warned us about being deceived by the subtlety that led Eve to doubt God. It only takes a little subtlety to question what God has said and to contradict it. I ask you: Did Jesus command us to go into all nations, teaching others to observe all He commanded, including baptism in the name of the Father, the Son, and the Holy Spirit? If anyone tells you otherwise, it echoes the serpent's deception.

2 Corinthians 11:3-4 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

Question: What does the author (**David Michael Curtis**) say are the essentials for salvation?

Answer: According to the documents provided, the author, David Michael Curtis, states that the essentials for salvation include:

- **Faith** in Jesus Christ
- **Repentance** (turning away from sin)
- **Baptism** (by water and the Spirit)
- **Bearing fruit** (evidence of a changed life)

Additionally, salvation is emphasized as a gift from God's grace, not earned through human effort or works.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Ray Comfort—Living Waters or Broken Cisterns?

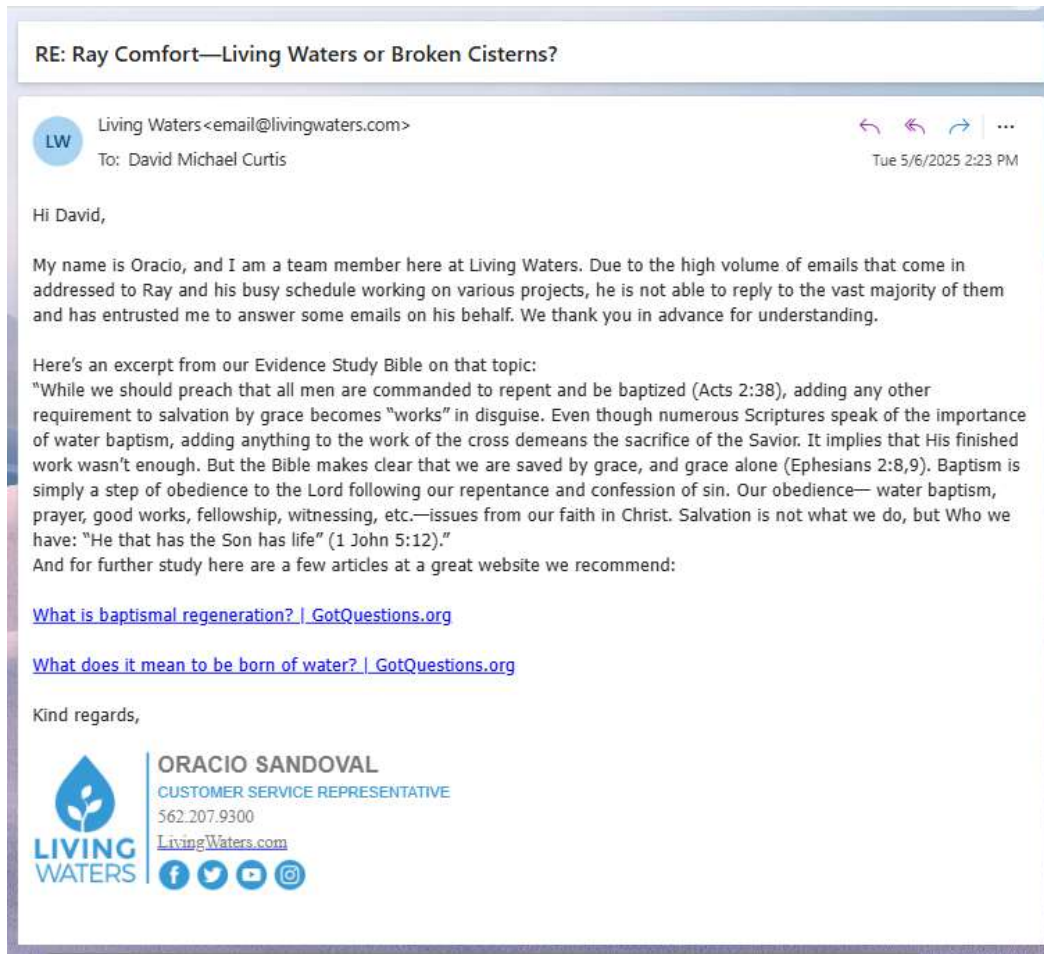
By David Michael Curtis

The document "Ray Comfort—Living Waters or Broken Cisterns.pdf" by David Michael Curtis discusses Ray Comfort's method of evangelism, specifically his use of the Ten Commandments to convict people of sin, which Ray calls "Hell's Best Secret."

- Curtis argues that while Comfort correctly identifies the need for connection with Christ (like a stereo needing to be plugged into power or a person needing a parachute), he omits the crucial step of baptism. Curtis believes baptism is the act that connects an individual to Christ's death and provides forgiveness of sins, like "plugging in" to the source of spiritual power.
- The document suggests using New Testament lists of behaviors that lead people outside of God's city (like fornication, drunkenness, etc.) instead of the Ten Commandments to convict individuals of sin. It also emphasizes sharing the story of Jesus's crucifixion and resurrection and then leading people to baptism.
- Curtis critiques Comfort's practice of handing out literature and offering prayer without baptizing converts. He compares this to other evangelists like Dwight Moody and Billy Graham, who also focused on a sinner's prayer but not baptism. Curtis argues that the apostles in the Bible always followed preaching with baptism.
- The document uses the analogy of a dartboard, with the "bullseye" representing the foundation laid by Christ and the apostles. Curtis suggests that many modern evangelists, including Comfort, have missed the bullseye by not including baptism in their methods. He emphasizes that salvation comes through grace and faith, but this includes repentance and baptism, not just one or the other.

In summary, the document critiques Ray Comfort's evangelism method, arguing that it is incomplete without baptism and advocates for a return to the practices of the apostles as recorded in the New Testament.

I emailed a copy of my letter, **“Ray Comfort—Living Waters or Broken Cisterns?”** to **Living Waters**, and within minutes received this reply:



The response from Living Waters indicates that this ministry believes teaching to observe all that Christ commanded and baptizing people in His name is considered "works" and "demeans the sacrifice of the Savior." Despite this, *the Living Waters website confidently claims it is “helping Christians fulfill the Great Commission.”* Here is the Great Commission:

Matthew 28:18-20 And Jesus came and spake unto them, saying, **All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you always, **even** unto the end of the world. Amen.

Mark 16:15-16 And he said unto them, **Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved;** but he that believeth not shall be damned.

Dear Friends,

Jeremiah 2:13 For my people have committed two evils; they have forsaken me the fountain of **living waters**, and hewed them out cisterns, **broken cisterns**, that can hold no water.

Today's letter discusses Ray Comfort and his methods of presenting what he refers to as the gospel. Let me illustrate with an analogy. Picture me as an evangelist on the beach, but instead of addressing people, I concentrate on appliances—like a stereo.



As I approach the stereo, I point out that it isn't plugged in, and the stereo claims, "I'm perfectly fine. I don't need to be connected to power." Ray Comfort employs the Ten Commandments to emphasize the issue, and ultimately, the stereo concedes, "Alright, you're correct. I'm not connected, and I need to be plugged into the power source."

According to the Bible, before coming to Christ, we are described as being dead in trespasses and sins—essentially, disconnected. The answer is straightforward: we must connect our cord to the outlet, which represents establishing a connection with Christ, who is the light of the world and the bread of life. We must accept Christ.

Ray Comfort accurately points out that this is the reason Jesus died for our sins. He uses the analogy of a parachute: we're in free fall, and without Him, we will crash. We need that parachute, which symbolizes the death, burial, and resurrection of Christ. This is why Jesus sacrificed Himself for us.

However, rather than guiding the convicted sinner to baptism, Ray hands them literature and offers to pray. His ministry omits baptism, which is crucial for genuinely connecting to the source of power. What benefit is there in identifying the issue if we don't guide someone to the solution?

If we recognize that Jesus is the source of life and that His death, burial, and resurrection provide atonement for the sins committed under the First Testament—the Ten Commandments—what occurs if that individual is never brought to the point where they connect and receive the electricity?

To operate the stereo, we require electricity. When we are baptized, we unite in Jesus's death. Ray Comfort is right: the death of Jesus is akin to a parachute. Ray Comfort, how do we put on the parachute? Here is the answer. We put on Christ by being baptized in the name of Jesus.

Following baptism, the person who performed it lays hands on the individual, and this person then receives the Holy Spirit, metaphorically "plugging in" to the source of spiritual power. **It's important to clarify that the Holy Spirit is not electricity; this is simply a metaphor.**

The question I pose is: Is Ray Comfort's approach linked to "Living Waters" or "Broken Cisterns"? Unless we connect, the light bulb cannot turn on. We can persuade someone that their light bulb is not connected and that they need to switch it on; however, if we fail to encourage them to plug in, the light bulb will remain unlit. If you lead someone to a conviction of sin under the law but do not help them connect to the cross—if you don't plug them into the cross through water baptism—you haven't truly helped them. According to Romans 6, those who have been baptized have been baptized into Christ's death. Baptism is the means by which we connect to the cross and receive the cleansing power of Jesus' blood, which is applied to the doorposts of our homes, assuring us that Christ's blood has been applied and guaranteeing that God will pass over us the day of wrath.

Let's dive into the method that Ray Comfort discovered, which he calls "Hell's Best Secret." This method uses the Ten Commandments to convict a person of sin. He asks questions like, "Have you lied? Have you stolen? Have you committed fornication?" Through this process, the individual comes to realize that they are indeed sinners who have broken the Ten Commandments. I want to share with you a different approach to achieving the same results without relying on the old covenant law given at Mount Sinai.

In the New Testament, six lists describe behaviors that lead someone outside the city of God. Rather than leading them to Mount Sinai, we should direct them to the New Testament, and these lists that outline how engaging in certain behaviors results in being outside the city of God.

For example, we can look at 1 Corinthians 6 or Galatians 5 and read the lists. We can ask questions like: Are you committing fornication? Are you a drunkard? Are you effeminate? Are you practicing sexual immorality? By going through these questions, we can illustrate that these behaviors will lead to the consequence of being outside the city of God.

1 Corinthians 6:9-10 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Let me clarify what this implies. There are only two categories of people: those within the city and those outside it. Would you prefer to be within the city? To accomplish this, we must abandon the actions described in this list. This is how we can reach the same outcomes without depending on the Mount Sinai Ten Commandments, which are no longer in effect.

Instead of merely stating that Christ's sacrifice for our sins is akin to a parachute. Help them understand how to put on the parachute, or in other words, how to "put on Christ."

Galatians 3:27 For as many of you **as have been baptized into Christ have put on Christ.**

Although the parachute analogy can be helpful, the bulk of our interactions with an individual should center on sharing the story of Jesus rather than focusing on the Ten Commandments; it should be about Christ and His crucifixion.

We need to convey how He faced trial before Pontius Pilate, experienced abandonment from His followers, and was betrayed by one of His disciples. He endured beating and scourging, was declared innocent, yet was still crucified. We ought to illustrate how His garments were gambled for and how He hung exposed on the cross, bleeding until all the moisture had been drained from His body. After declaring, "It is finished," He gave up His spirit and breathed His last. A soldier pierced His side, and blood and water flowed out as the last of His blood was shed.

Inform the individual on the beach that Christ's singular sacrifice on the cross has paid the price for their sins. Let them understand that God's message calls for them to turn away from sinful actions and to place their trust in Him. Since Christ has redeemed us from our sins, we can be reconciled with God and experience peace with Him; His wrath is no longer directed at us. Nevertheless, we must forsake our sins and trust in God. There is a solemn warning about judgment and eternal punishment for those who are condemned, from which there will be no second opportunity. Today is the moment for salvation, and if they desire to be saved, they need to repent and be baptized, symbolizing their union with Christ through His crucifixion and atonement.

How fortunate it is that Ray Comfort is present at the beach! He could take that person into the ocean and baptize them in the name of the Father, the Son, and the Holy Spirit right there and then. After the baptism, he could lay hands on them, allowing them to receive the Holy Spirit, who would seal them until the day of redemption. Through baptism, they will be forgiven of their sins because they have been connected to the power source, which means they have been united with the cross. They are baptized into His death, and His blood has been applied, cleansing them from their sins.

Baptism is for the forgiveness of sins. I admire Ray Comfort for his courage in approaching strangers to share biblical truths and convict them of sin. However, I would encourage those reading this letter to use the New Testament, rather than the Ten Commandments, to identify the behaviors that lead to being outside the gates of God's kingdom. It is essential to warn that if we want to live, we must stop engaging in the sinful ways outlined in this list.

Ray Comfort: Use this list as an alternative to the Ten Commandments.

Galatians 5:19-21 Now the works of the flesh are manifest, which are *these*: Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

Begin by sharing the timeless tale of the rugged cross. Clarify that Jesus's sacrifice for our sins provides us with atonement. God offers a message of reconciliation and peace to you because Jesus died for us. Inquire whether they would like Jesus's blood to cleanse them of their sins. If they affirm this and comprehend it, then proceed to the ocean or river to baptize them in the name of the Father, the Son, and the Holy Spirit. At that instant, they are baptized into Christ, and His blood purifies them from all their sins. Through baptism, the individual receives the Holy Spirit, which seals them until the day of redemption.

Compare this with Ray Comfort's "Hell's Best Kept Secret," where he references the law of Moses from Mount Sinai instead of the teachings of the apostles found in the New Testament. This also serves to convict individuals of sin. Still, rather than baptizing them in the name of the Father, the Son, and the Holy Spirit for the forgiveness of sins, he guides them in a sinner's prayer. He gives them some literature—similar to what occurs at a Billy Graham crusade—and then departs without seeing them again. Does that literature encourage baptism? No, it simply clarifies what has just occurred: that they have transgressed the law given at Mount Sinai, that Jesus's sacrifice is akin to a parachute, without showing how to put that parachute on, and it concludes with a prayer—they do not receive baptism. It is through baptism that we are united with the cross. Ray Comfort, let me ask you, “What is the use of a parachute if you never pull the rip cord and deploy it?”

We could forgive Ray Comfort because he is simply following in the footsteps of other men who came before him. Dwight Moody's custom was to go to town, look for a sinner, convict them of sin, and lead them to pray a sinner's prayer every single day for decades. Moody preached to an estimated 100 million people over his lifetime. Billy Graham preached for 50 years, addressing large audiences of tens of millions. He guided many to make a decision for Christ through the sinner's prayer, provided them with literature, and encouraged them to start attending church. This method has been around for a long time. But sorry, Ray, this method is not “The Way of the Master.”



What makes Ray Comfort's approach different is that he begins with the Ten Commandments. He recognized that the law brings conviction, highlighting the need for salvation, which makes the sinner's prayer more receptive to those he speaks to at the beach. He also taught this method to Kirk Cameron, and most evangelicals believe this is the proper way to share the gospel today.

I want to explore how the apostles conveyed the message of the gospel. They proclaimed the story of Christ and His crucifixion, sharing the timeless tale of the rugged cross—how Jesus died for our sins as foretold in Scripture, was buried, and rose again, also as stated in Scripture. After their sermons, they baptized converts in the name of the Father, the Son, and the Holy Spirit for the forgiveness of sins. They received the Holy Spirit, which sealed them until the day of redemption. They were cautioned about judgment and reminded that Jesus would judge both the living and the dead. They were urged to repent, forsake wickedness, and place their faith in God.

Importantly, the gospel was not taught through the law; it was taught through the message of the cross. The focus was not on the Ten Commandments but rather on Christ's death, burial, and resurrection, with a call to repent and be baptized.

The focus was on Christ. Some people believed while others did not. The apostles accepted the consequences, whatever they may be. They proclaimed that Jesus came from heaven and shared the same story through the accounts of Matthew, Mark, Luke, and John, each in their way. Matthew included the virgin birth, but Mark did not.

The key event was that Jesus stood trial under Pontius Pilate. He was crucified, buried, and resurrected, and this one sacrifice atoned for our sins. If you want to receive His atonement, you must turn from wickedness, repent, trust in God, and get baptized. There is a future judgment, and the only way to escape the coming wrath is through baptism, which unites you with Christ's death and washes away your sins. Jesus will then baptize you with the Holy Spirit right then and there.

Ray Comfort, all we need to do is go down to the ocean, right here at the beach, and get baptized in the name of the Father, the Son, and the Holy Spirit for the remission of sins. Afterward, you will receive the Holy Spirit, and you can confidently say, "I have received Christ."

For 300 years, we've had men like George Whitefield, Dwight L. Moody, and Billy Graham, who have called for people to experience individual salvation through receiving Christ. This idea appears Christian and has a Christian-like quality. However, if you truly want to put on Christ, you must be baptized.

Galatians 3:27 states, "As many of you as were baptized into Christ have put on Christ." We are warned about those who come to the wedding feast without the wedding garment; they have not put on Christ. Instead of enjoying the feast, they will be cast out into outer darkness, where there will be weeping and gnashing of teeth. The only way to partake in the wedding feast is to put on Christ.

The only way to receive the gift of salvation is through water baptism in the name of the Father, Son, and Holy Spirit. Some individuals were baptized by John the Baptist for the remission of sins; however, they needed to be baptized again in the name of Christ to receive the Holy Spirit. John's baptism was for the forgiveness of sins, but the baptism in Christ's name was a means of receiving the Holy Spirit.

Everyone who heard John preach and was baptized after Christ's death, burial, and resurrection needed to be baptized again in the name of Christ. This baptism was not only for the remission of sins but also to receive the Holy Spirit. Without receiving the Holy Spirit, we cannot be born again. We must be born of water and the Spirit; otherwise, we cannot see the Kingdom of God.

It's not just a matter of acknowledging that we all have sinned and that the gift of God is eternal life through Jesus Christ, our Lord. It is essential to believe in our hearts that God raised Him from the dead and to confess that Jesus is Lord. These are all important steps, but if we miss the most crucial step, it is a significant misstep. The most vital step is to be baptized in the name of Christ, as well as in the name of the Father, Son, and Holy Spirit. When we do this, not only are our sins forgiven, but we also receive the gift of the Holy Spirit.

What happens if we have never received the Holy Spirit through water baptism? If we have never been born of water and the Spirit, then we cannot see the Kingdom of God. Jesus said He is the door and warned that if we try to enter any other way, we are thieves and robbers.

What are the primary doctrines of Christ? You can find them in Hebrews 6:1-3, which involve turning away from sin, placing faith in God, undergoing baptism, and understanding the concepts of judgment and eternal punishment. It is a very simple message.

What if you are following a method that does not include all the foundational principles and doctrines of Christ? What if you are hearing another gospel and receiving another Jesus and another spirit? If you want to receive Christ, here is the foundational message: turn from sin, trust in God, get baptized, lay hands on, receive the Holy Spirit, and remain consciously aware throughout your life of eternal judgment and punishment. Fear of God and turn from your sins. Love your neighbor, and do good in secret so that your heavenly Father can reward you openly.

Turn away from your sins and bear fruit. However, what if you've been taught a method that is not rooted in the foundational doctrines of Christ? What if it neglects baptism? According to the Apostle Paul, no other foundation can be laid than what was established by Christ and the Apostles. If you are listening to a method today that presents another way of salvation without including baptism, then you are overlooking the principles of the primary doctrine of Christ.

Read Hebrews 6:1-3. It outlines a straightforward list: turn from sin, trust in God, get baptized, lay on hands, and be consciously aware of judgment and eternal punishment. The method that the Apostles used in the Book of Acts to preach the gospel included these very teachings. They taught about the cross, emphasized repentance, and stressed the importance of baptism while warning about eternal judgment.

Current approaches that disregard baptism are merely diversions from the genuine route to salvation. I urge you to return to the principles established by Christ and the Apostles. Ensure that you are building upon a solid foundation. Christ stated that adhering to His commands means you are building on rock; neglecting them means you are building on sand.

Imagine a dartboard with a bullseye.



Next, I would like to highlight a verse from the book of Romans: "All have sinned and fall short of the glory of God." **This verse illustrates that we have all fallen short of the mark.**

To help you understand this concept, imagine a dartboard with a bullseye. **We have all failed to hit the bullseye.**

Consider that God is immortal and inhabits eternity. From our perspective, time is linear, moving forward one moment at a time. We experience life continually from the beginning of time to the present. However, from God's perspective, He exists outside of time—immortal and eternal. He has existed from the beginning and continues to exist in the future, even at this very moment.

This means that God's experience is different from ours. In the context of God's understanding, everything that has happened throughout history may as well have occurred in one generation. While we perceive everything from Adam and Eve to the present as having occurred over 150 to 200 generations, from God's perspective, it is as though all these events spanning 150 to 200 generations have happened simultaneously.

The objective of playing darts is to hit the bullseye.

I want you to think of the last 2,000 years of church history as a dartboard, where **the bullseye represents the foundation that Christ and the apostles laid.**

If you want to be saved, you must hit the bullseye. Throughout the last 2,000 years, various leaders have emerged, attempting to make disciples in their image. The question is, who has diverged from the bullseye?

I want you to think of each leader in church history as representing one of the other locations on a dartboard. If you are following any of these individuals, you are not aiming for the bullseye. **Jesus Christ said that the way to eternal life is narrow**, while the path that leads to destruction is broad.

From this perspective of the dartboard, the straight path is found only in the center, at the bullseye. No other foundation can be laid except that which was established by Christ and the apostles, who achieved salvation right in the middle, at the point we call the bullseye.

However, over time, different individuals have created alternative narratives, stories, and methods of salvation. If we compare the approaches of Dwight L. Moody, Billy Graham, or Ray Comfort to the bullseye, **we find that they have missed the mark.** They have developed systems and forms of Christianity that incorporate the name of Jesus, grace, and faith—not of works—but **exclude baptism.**

If we view the last 2,000 years of church history as a dartboard, with Christ and the apostles as the bull's-eye, we can see that the methods of individuals like Ray Comfort and Billy Graham differ from those practiced by Christ and the apostles in the early days. These different approaches signify other spots on the dartboard, earning 5 points, while others earn 15. However, **only hitting the bullseye can secure a victory in this game.**

We should avoid following Ray Comfort or using him as our guide, as this may lead us off course. I urge you to ensure that your faith is firmly rooted in Jesus Christ and the teachings of the apostles. Strive for the target, as hitting the bullseye is crucial for salvation. Suppose your dart lands anywhere except the bull's-eye. Be it Charles Spurgeon, Billy Graham, Ray Comfort, George Whitefield, John Calvin, or Martin Luther—keep in mind that these figures do not perfectly embody the target but rather present their own interpretations of it. They held both correct and incorrect viewpoints and exhibited deficiencies in certain areas. Christ is the Good Shepherd; follow Him and strive for the bullseye.

I am not implying that these individuals are lost; that's not for me to decide. God's mercy allows Him to save whom He chooses. This message isn't one of condemnation or judgment; we are not here to judge these men based on strict interpretations of the law. That responsibility belongs to God alone. When we arrive in the city of God, we'll see who is there. If they are, then great; if not, that's not our concern. I have chosen to follow Jesus—what about you? I haven't decided to follow Ray Comfort; my focus is on Jesus. I am aiming for the bullseye and seeking to get it right. What about you?

Paul said in Acts that during times of ignorance, God overlooked our shortcomings, but now He commands everyone to repent. The individuals I mentioned may indeed be saved, perhaps operating out of ignorance. God may be merciful to them despite their misunderstandings. However, if we are aware of the way of salvation and intentionally neglect it, we are not acting out of ignorance but rebellion.

Recognizing that these men are positioned at various places on the dartboard—but still have missed the mark—should caution us. If we choose to make them our targets and deliberately follow them, knowing they have fallen short, we are making that choice consciously. Therefore, once we know the truth, their artificial methods cannot lead to salvation.

We must aim for the bullseye. I've asked you to consider all of Christian history from a flat perspective, as though the apostles and we in the 21st century all existed in one generation. This perspective will simplify your decision about whom you should follow: Should you follow Billy

Graham, Ray Comfort, Dwight L. Moody, or Charles Spurgeon? Or perhaps Martin Luther, John Calvin, or Augustine?

Rather than focusing on individuals, aim for the bullseye—the foundation that no other man can lay. Follow Christ and the apostles. Ultimately, it doesn't matter what Ray Comfort teaches; while he has some correct points, he also has things that have missed the mark. What we need to do is concentrate on the commandments of Christ and examine His teachings.

Jesus said, "Follow Me." Don't aim for another location on the dartboard; aim for the bullseye. The foundational principles that Jesus taught can be found in Hebrews 6:1-3. It's a short list, and there is absolutely no excuse for not understanding the foundational principles of Christ's doctrines. These include turning away from sin, trusting in God, repenting, being baptized, laying on hands, receiving the Holy Spirit, and being consciously aware of judgment and eternal punishment—in other words, having a healthy fear of God.

After your baptism, do not continue to do things that lead you outside the city of God. Be aware that Judgment Day is coming, and those who persist in actions described as leading outside the city of God will find themselves outside it.

There is an eternal punishment coming for those who persist in sinful behaviors. Fear God, turn from sin, and strive to do good—it's a very simple message. Believe in the gospel that Jesus died for our sins, as recorded in Scripture. Turn from your sins, trust God, get baptized, and live a fruitful life. It's that simple.

Listening to Ray Comfort's method highlights a problem, but it never actually connects you to the solution, which is baptism. Baptism is what truly connects you to the cross. If you haven't been baptized, it's not too late! You can still be baptized, have your sins washed away, receive the Holy Spirit, and have your name sealed. It really isn't that complicated, and there's no reason not to do it.

It's noteworthy that, despite Ray Comfort's extensive ministry at the beach over several decades, he has not baptized a single person in any of his thousands of videos. This suggests that there may be another gospel at play here. When we examine the book of Acts, we see that every single story concludes with baptism following the preaching of the gospel. Yet, when we watch decades of videos from Billy Graham Crusades or thousands of videos by Ray Comfort, none of them end with baptism. I would suggest that they have missed the mark—perhaps out of ignorance.

We're not here to judge or condemn anyone. Instead, we need to reflect on ourselves and recognize our shortcomings. It's possible that others may not be aware of their issues, but it's hard to understand how they could miss something as significant as baptism. This is ultimately between them and God.

I urge you not to judge or condemn others. Remember, if we condemn, we will also be condemned. If we refrain from condemnation, we will not face judgment ourselves. Let's leave these matters in God's hands.

Focus on clearing the beam from your eye. Ensure that you are baptized, and when sharing the gospel, encourage others to do the same. If someone feels convicted of their sins and understands that Christ died for us on the cross and was resurrected, their willingness to turn away from sin and trust in God is what matters.

When that happens, take them down to the ocean or a river and baptize them in the name of the Father, the Son, and the Holy Spirit. Remember, it's not about whether you are holy enough or part of a certain religious order to perform a baptism. The power of baptism does not rely on your holiness or character.

The power in baptism lies in the name—of the Father, the Son, and the Holy Spirit. When someone is baptized in the name of Jesus, it is this name that makes their baptism effective, washing them clean from sin. It's through Jesus's name that we are baptized not only with water but also with the Holy Spirit.

I want the evangelicals, including Ray Comfort and anyone else listening, to know that I understand your perspective and the conclusions you've reached. You believe we are saved by grace through faith, not by works. Under this theology, concepts such as repentance and baptism are often classified as works. Therefore, it is often taught that while repentance and baptism are commendable, they are optional. If you hold that repentance and baptism are essential, you may be perceived as trying to be saved by works.

I want to clarify this once and for all: there is no debate. The New Testament contains a significant number of verses on grace and an equally substantial number on faith. Indeed, we are saved by grace through faith and not by works—Amen. However, many verses discuss repentance and baptism. Therefore, grace, faith, and baptism are all equally emphasized in the New Testament.

The error that many evangelicals make is rejecting baptism and repentance as essential, which could be described as the "either/or" logical fallacy. They pit one doctrine against another, teaching that faith negates the need for repentance or that faith makes baptism unnecessary.

Jesus said in Matthew 15 that the commandments, teachings, and traditions of men can render the commandments of God void. Therefore, I conclude that many evangelicals are committing the either-or logical fallacy by pitting one doctrine against another. The truth is that both doctrines have extensive biblical support and are essential parts of the New Testament. If you draw conclusions that discard one doctrine, then you have reached the wrong conclusion and, in effect, nullified the commandments of God.

Scripture teaches that we are saved by grace through faith, not by works. This message includes repentance and baptism, all of which are integral to the gospel. If you dissect the gospel and

remove elements like repentance and baptism, focusing exclusively on grace through faith, then you have distorted the gospel.

Therefore, just as John the Baptist did, I call you to repent, for the Kingdom of Heaven is at hand. Any tree that does not bear good fruit will be cut down.

When you hear objections to baptism as essential, understand that they are using an either-or logical fallacy, employing one doctrine to negate another truth. This is fundamentally a logical error.

May God's grace and peace be with you.
In Jesus Christ's name. Amen.

Mr. David Michael Curtis

"The Tale of Two Altars: Jerusalem vs. Bethel.pdf" by David Michael Curtis discusses the biblical story of the man of God in 1 Kings 13 and its relevance to modern Christian practices.

Here's a summary:

- **Old Testament Types and Shadows:** The document begins by establishing that Old Testament stories often serve as types or shadows of New Testament truths.
- **Background:** It provides context about Solomon, the divided kingdom, and Jeroboam's construction of an altar in Bethel, which deviated from the one in Jerusalem.
- **The Man of God's Prophecy:** A man of God prophesied against the altar at Bethel, predicting its destruction by King Josiah 300 years later. This set up a rivalry between Jerusalem and Bethel.
- **Disobedience and Consequences:** The man of God disobeyed a direct command from God by eating and drinking in Bethel with an old prophet, leading to his death.
- **Modern Application:** The document draws parallels to modern Christian practices, particularly altar calls and the "sinner's prayer," which it argues are akin to the false altar in Bethel.
- **True Altar of Baptism:** It emphasizes that the true altar is baptism in the name of the Father, the Son, and the Holy Spirit, which brings forgiveness of sins and the gift of the Holy Spirit.
- **Warning Against False Prophets:** The document warns against false prophets and doctrines that deviate from the foundational teachings of Christ, such as the necessity of baptism.
- **Call to Separation:** It advises against associating with those who preach a different gospel or engage in sexual immorality, even if they call themselves Christians.
- **Judgment Day:** It emphasizes the importance of genuine faith and obedience, warning of judgment for those who follow false teachings.
- **Personal Commitment:** The author expresses a personal commitment to following Christ's teachings above all else, even if it means separating from well-meaning but misguided individuals.

In essence, the document uses the biblical narrative to critique certain modern Christian practices and emphasize the importance of water baptism and adherence to what it considers the true foundational doctrines of Christ.

The Tale of Two Altars: Jerusalem vs. Bethel.

Or the Man of God and the Old False Prophet of 1 Kings 13

By David Michael Curtis

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In essence, the document uses the biblical narrative to critique certain modern Christian practices and emphasize the importance of water baptism and adherence to what it considers the true foundational doctrines of Christ.

John 4:21 Jesus saith unto her, **Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.**

Dear Friends,

Introduction: Old Testament Types and Shadows

Today, I would like to share a message from the Man of God, as found in 1 Kings 13. The stories in the Old Testament provide us with a lens that serves as a type or shadow of New Testament truths. For instance, consider the story of Aaron and Miriam. When they approached Moses, claiming they had as much authority as he did, God struck Miriam with leprosy. Similarly, when Korah and many other priests challenged Moses and Aaron, God opened the ground beneath them, swallowing thousands of men before sealing it shut again. These events are referenced in the New Testament, with Jude specifically mentioning Korah's rebellion.

Background: Solomon, the Divided Kingdom, and the Altar at Bethel

Let me provide some background on the Man of God who traveled to Bethel and condemned the altar there. Solomon, known as the wisest man on Earth, built the temple in Jerusalem and is famous for his wisdom, wealth, and numerous wives and concubines. He gave Hiram, the builder of the temple, 20 cities, along with large quantities of treasures, including gold. We often focus on Solomon's wealth, power, and blessings, but we seldom consider what life was like for the Israelites during his reign. Most of what we learn about their experience comes after Solomon's death.



When Solomon's son, Rehoboam, took the throne, the tribes of Israel approached him, asking him to lighten their burdens and promising to serve him. Three days later, Rehoboam returned with a harsh answer, declaring, "My little finger is thicker than my father's loins. He chastised you with whips; I will chastise you with scorpions." As a result, the ten northern tribes rebelled against Rehoboam and chose Jeroboam as their king. This split the nation, with only Judah remaining loyal to Rehoboam. The ten northern tribes faced a dilemma since the temple was located in Jerusalem, within the territory of Judah. To address this, Jeroboam constructed an altar in Bethel and made sacrifices there.

The Man of God and the Prophecy Against Bethel

It is at this point that we are introduced to 1 Kings 13, where the man of God travels to Bethel and boldly confronts the king, declaring that God has rejected his altar. He prophesied that a man

named Josiah would arise in the future to destroy that altar, along with the priests who made sacrifices there, and to eliminate all the high places throughout the ten northern tribes of Israel.

This prophecy was fulfilled 300 years later when Josiah began his reign in 640 BC and ruled until 609 BC. The original prophecy was given in 940 BC, meaning the man of God accurately predicted an event that would occur three centuries later.

From 940 BC onward, the ten northern tribes faced a critical decision: should they sacrifice at the altar constructed in Bethel or continue with the one built by Solomon in Jerusalem? For salvation, despite their separation from Judah and the king of Judah, they were required to travel to Jerusalem for the three annual feasts, keeping the feast days and sacrificing at the temple altar in Jerusalem. However, despite the man of God's warning, the ten northern tribes ceased their sacrifices in Jerusalem and continued offering them at the altar in Bethel.

The Rivalry Between Jerusalem and Bethel

This decision sparked a rivalry between the territories of Bethel and Judah, which is why the Jews held the Samaritans in disdain during the time of the Gospels. This is illustrated in the account where the woman at the well asked Jesus, "Which temple? The one on this mountain in Samaria, or the one in Jerusalem?" Jesus responded that the time was coming when neither in Jerusalem nor on that mountain in Samaria, but wherever two or three are gathered together in His name, He would be in their midst.

The issue concerning which altar to worship at, in a physical sense, was a rivalry between Jerusalem and Bethel that no longer exists. We no longer have to choose between the temple in Jerusalem and the temple in Bethel. The altars and temples were destroyed in 70 AD by Titus and the Roman armies, making it impossible for anyone to travel to Jerusalem to observe the three annual feasts.

The Continuing Story: Disobedience and Consequences

What relevance does this have for us in relation to the Man of God today? His story did not end when he delivered the message to Jeroboam that the Lord had rejected his altar. The story continues with the command given to the Man of God to leave after delivering the message and not to return. He was specifically instructed not to eat or drink water in the presence of anyone in Bethel. When the King invited him to stay, eat, and drink, he refused.

As he journeyed back to Judah, an old prophet deceived him. The old prophet claimed to be a messenger of God and said that an angel commanded him to return and eat with him. The man of God from Judah, despite the earlier command, returned to Bethel and ate and drank with the old prophet. Because he disobeyed the Lord's command, the old prophet delivered a condemning message, stating that because of his disobedience, he would die—and he did.

As the man of God continued his journey back to Judah, he was attacked by a lion and torn to pieces. Then there was the donkey. Instead of fleeing like a typical donkey would, he sat there and watched what happened next. The lion didn't attack the donkey; he sat beside it. Both animals remained next to the man of God, who was torn to pieces and waited.

Then, the old prophet from Bethel found the man of God. He took the man's corpse, gathered its pieces, and laid them on the donkey before returning to Bethel to bury him. The old prophet expressed a desire to be buried next to the man of God, claiming that the prophecy of the man of God would still come to pass. Indeed, 300 years later, King Josiah came onto the scene. He destroyed the altar at Bethel, poured out its ashes, and destroyed the priests who had made sacrifices on it.

During this time, the ten northern tribes of Israel were taken captive by the Assyrians and eventually disappeared from history. Some of them returned to Samaria after their captivity, but their bloodlines had been mixed, and they were no longer considered pure Israelites. They became known as the Samaritans.

Connecting to Today: The True Altar of Baptism

Now that you're familiar with the story let's draw some connections to our time and see if there are any lessons we can apply. Was this narrative a type and shadow that foreshadowed something relevant for us today?

Jesus Christ provided us with foundational doctrines on which the church was built. We have discussed these doctrines in detail throughout the week. They include turning from sin, trusting God, and being baptized. We must approach God with an altar, and that altar is baptism. Through baptism, we become united with the Lamb of God, who was crucified for the sins of the world.

Being dunked underwater symbolizes being buried with Christ and then rising in faith to share in His resurrection. We are promised that when we come to this altar and get baptized in the name of the Father, the Son, and the Holy Spirit, our sins are forgiven. This forgiveness is entirely due to Jesus' death on our behalf for our sins. Our works do not save us; rather, we are saved by grace through faith.

Baptism unites us with the death of Christ, and it is His death that atones for our sins. This is the only way to salvation. We no longer take pilgrimages to the Temple in Jerusalem because it was destroyed. We don't need to journey to the mountain in Samaria for worship; now, we can come to an altar anywhere in the world. Where two or three are gathered in His name, there is Christ.

Philip baptized the eunuch from Ethiopia right there on the side of the road, in the name of the Father, the Son, and the Holy Spirit, because he believed the Gospel of Isaiah 53, which proclaims that God placed on Him the iniquity of us all and that His sacrifice atones for our sins. The eunuch was baptized into this Gospel and received the Holy Spirit immediately in the name of Christ. That is the altar that saves us.

Our sacrifice must include repentance and water baptism in the name of the Father, the Son, and the Holy Spirit in order to receive the gift of salvation, the Holy Spirit, and the forgiveness of our sins. This is how our names are sealed until the day of redemption. This is the true altar.

The Modern "Bethel": Altar Calls and the Sinner's Prayer

However, modern-day Jeroboams have built another altar, symbolically at Bethel, turning the ten northern tribes away from the altar in Jerusalem. The message remains the same as delivered by the Man of God in 1 Kings 13: God does not accept that altar, whatever it may be. You can pile as much as you want on that altar, but God does not regard that sacrifice as acceptable. It may as well be the sacrifice of Cain.

For many, the spiritual journey begins with an altar call, a practice often associated with evangelical church settings. During this call, individuals are led to believe that God accepts their sacrifices. They view the "sinner's prayer" that follows the altar call as a way to atone for sins, believing it unites them with the cross, grants them the Holy Spirit, washes away all their sins, and seals their names until the day of redemption. The narrative suggests that once someone has recited the sinner's prayer, they are saved and cannot lose their salvation, regardless of how they live or whether they repent afterward. The idea of "once saved, always saved" prevails as long as the person claims to have repented prior to saying the sinner's prayer and asked Jesus into their heart through prayer.

Several modern churches refer to themselves as Bethel Churches. The Bethel Church, located in Redding, California, serves as the central hub for a prominent movement within contemporary Christianity, which includes practices such as dubious miracles and the influence of Hillsong Music. The Bethel Church in Redding, California, has influenced the worship services of an increasing number of modern evangelical congregations.

The name "The Bethel Church" holds significance, as it alludes to the altar built by Jeroboam at Bethel. An old man persuaded a man of God to return to Bethel to eat and drink with him, which was disobedient to the Lord's command. Throughout this week, you have been taught the truth that the foundational doctrines of Christ include turning from sin, trusting God, and being baptized, which is how we receive the Holy Spirit, forgiveness of sins, and the Seal of God.

Two Foundations: Christ's Altar vs. Man-Made Altars

We have been demonstrating that there are two foundations: one laid by Christ and the Apostles, which no other foundation can surpass. It is clear what this foundation consists of in terms of

foundational doctrines. Today, an alternative method for salvation exists that has been adopted throughout Christianity, diverging from its original foundation. These facts are undeniable and not open to debate; they can be ignored, but they cannot be truly disputed.

We possess multiple Bible references that discuss turning from sin, trusting God, and baptism, emphasizing that we receive the gift of the Holy Spirit in the name of Jesus during water baptism. This represents the true altar to which we should be called. The alternative altar call, in contrast, leads you away from Jerusalem to Bethel, which serves as a metaphorical warning.

Here, we have two distinct altars: one in Jerusalem and one in Bethel. The man of God stated that the altar in Bethel had not been accepted by God, just as God would not accept Cain's offering. The Israelites continued to make sacrifices at that altar for 300 years until Josiah came and destroyed it. Archaeologists have identified the location of that altar, and pilgrims visiting Israel regularly explore this historic site. You can easily find images of the altar made by Jeroboam in Bethel by searching online.

A 300-Year Parallel: Bethel and Modern Practices

This altar was in existence for 300 years, during which the ten northern tribes offered sacrifices there. However, the prophecy recorded in 1 Kings 13 tells us that God accepted none of those sacrifices.

In modern times, starting with the Great Awakening and figures such as George Whitefield, Christians have practiced different forms of altar calls and recited sinner's prayers for approximately 150-300 years. This tradition, which developed over time, has replaced water baptism and has confused Christianity regarding the necessity of turning away from sin. It promotes the idea that once a person prays, they are saved and cannot lose that salvation, regardless of their subsequent behavior. Unfortunately, many individuals engage in sexual immorality while attending church each week, believing they are saved and born again, considering themselves children of God, despite never truly being "born of water and the Spirit."

They are making their altar call in the city of Bethel rather than Jerusalem. Symbolically, we acknowledge that God has clearly accepted one altar while man constructs another and performs sacrifices there. Even if those sacrifices are made for 300 years, God does not accept a single offering from that altar in Bethel. No matter how sincerely the priests or the worshippers believed in their sacrifices—whether it was just one person or all ten northern tribes—the only sacrifice that could atone for their sins had to be made at the temple in Jerusalem.

Despite being separate from Judah, the ten northern tribes were still required to travel to Jerusalem three times a year for each of the feasts. However, they failed to do so. Those who survived until the 1st century, when the Gospels were written, had learned their lesson. Jews from all over the Roman Empire, including the dispersed Jewish communities, traveled to Jerusalem for the three feasts each year or as often as practical.

After the Babylonian captivity, some Jews remained in Babylon. Among them were the wise men who traveled from the East. These men were likely disciples of the prophet Daniel; they studied and knew that the time of the Messiah was approaching. They saw a sign—a star—and proclaimed the baby in Bethlehem as the Messiah, presenting Him with gifts.

There were Jews dispersed throughout the Roman Empire, not just in Babylon. For their sacrifices to be accepted, they had to be offered on the altar in Jerusalem. If they did not travel to Jerusalem and make their sacrifices there, they would be cut off from Israel. This was the consequence for the ten northern tribes; because they failed to make sacrifices at the altar in Jerusalem, they effectively disappeared from history.

Warning Against False Prophets and Doctrines

The New Testament teaches us to avoid heeding false prophets. In Deuteronomy 13, we are told that false prophets serve as a test to determine whether we love God with all our heart, mind, soul, and strength. If you are wondering why there are so many false prophets and alternative gospels, it is because heresies need to exist in order to reveal who truly stands with God. The Apostle Paul also states that these heresies are necessary to manifest those who genuinely love God.

1 Corinthians 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

Individuals who become victims of false prophets are frequently misled and charmed by their teachings, leading to a profound delusion. Picture a bulletin issued by law enforcement to assist in capturing criminals, describing their appearances and known behaviors. The Bible provides us with a comprehensive guide that outlines the characteristics of false prophets. These individuals are often very convincing, well-dressed, and financially well-off. They usually gain popularity among large audiences, receiving respect and admiration for their eloquent speech and their education in rhetoric and philosophy.

The guidance provided to identify false prophets aligns with the characteristics of various religious leaders in modern Christianity; we can also clearly identify them by their teachings that deviate from the fundamental messages of Christ. These deceptive teachers minimize the importance of repenting from sin and undergoing baptism. They are fundamentally promoting the teachings of Jeroboam, which state that “one should not travel to Jerusalem, but instead, make sacrifices here at Bethel—Water Baptism is not necessary; all that is truly required for salvation is to participate in an altar call and recite a sinner's prayer.”

The Undermining of Foundational Truths

Many of these leaders do not emphasize the importance of water baptism for receiving forgiveness of sins or the gift of the Holy Spirit. Instead, they treat baptism as a mere ceremony without teaching its true significance. However, in reality, water baptism in the name of the Father, Son, and Holy Spirit is essential for receiving the gift of the Holy Spirit. Many today are misled into believing that

water baptism is simply a ritual or a public declaration of faith when, in fact, it is crucial to salvation, which they inaccurately associate only with reciting the sinner's prayer.

This popular narrative, promoted by some, is akin to making altar sacrifices at Bethel rather than in Jerusalem. No matter how many altar calls occur in Bethel, God does not accept those sacrifices as atonement for sins or as a means to receive the gift of the Holy Spirit. Altar calls and sinner's prayers do not substitute for water baptism. Jesus said, "Unless you are born of water and the Spirit, you cannot see the Kingdom of God," emphasizing the necessity of baptism.

The priests in Bethel teach that one does not need to journey to Jerusalem to make sacrifices; instead, they claim that one can stay in Bethel, recite the sinner's prayer, and be saved without turning from sin or being baptized with water.

John the Baptist, Elijah, and the True Altar

I believe that before the Second Coming, the message that needs to be preached is the same message that John the Baptist preached: "You will recognize them by their fruits." If a person is a man of God, their message will align with that of John the Baptist, which is to "Repent, for the Kingdom of Heaven is at hand." We should not say to ourselves, "We are Abraham's children," because God is able to raise children from these stones. Every tree that does not bear good fruit will be cut down.

The reply to this message should mirror the response at the banks of the Jordan River, where individuals acknowledged their wrongdoings and were baptized for the forgiveness of sins—not through John the Baptist's baptism, but through Peter's, in the name of Christ. This baptism in water, performed in the name of the Father, the Son, and the Holy Spirit, not only provides forgiveness of sins but also includes the gift of the Holy Spirit, which guarantees our sealing until the day of redemption.

At the time John the Baptist was preaching by the Jordan River, all of Israel was seeking the prophet foretold by Moses. They were seeking Elijah, and some thought that the prophet and Elijah were the same individual. They were mistaken. Jesus stated that John the Baptist was Elijah, while Peter declared that Jesus Christ was the prophet mentioned by Moses. Thus, the prophet that Moses foretold was Jesus Christ, and Elijah represented John the Baptist.

To clarify how John the Baptist was like Elijah, consider that Elijah confronted the 450 false prophets of Baal. There were two altars, and the contest was over which altar God would accept. This event mirrors what we read in 1 Kings 13. During a one-time showdown, God allowed an altar to be built at Mount Carmel. Elijah constructed one altar and prepared a sacrifice, while the 450 false prophets had their altar and sacrifice. Just as God accepted Abel's sacrifice and rejected Cain's, He accepted Elijah's sacrifice and did not acknowledge the sacrifices of the false prophets.

John the Baptist came baptizing at the Jordan River. He fulfilled the shadow or type of Elijah by establishing an altar, which in his case was water baptism. Just as God accepted Elijah's altar when fire came down from heaven to consume his sacrifice, on the day of Pentecost, fire descended upon the 120 in the upper room. Those 120 baptized 3,000 men that same day in the name of the Father, the Son, and the Holy Spirit, and they received the gift of the Holy Spirit.

This is how John the Baptist was like Elijah: water baptism was equivalent to building an altar at Mount Carmel. God promises to accept your sacrifice when you turn from sin, trust in Him, and get baptized in the name of the Father, the Son, and the Holy Spirit. Through this, you are promised the gift of the Holy Spirit and the forgiveness of your sins.

We no longer need to travel to the temple in Jerusalem. Now, wherever two or three are gathered together in Christ's name, that is where Jesus is. You don't need a large congregation; just two or three can be present. If someone is water baptized in Jesus' name, Jesus will be there and will baptize you with the Holy Ghost—not just with water, but with the Spirit.

Water Baptism and the Holy Spirit

Being baptized with water and with the Spirit is connected; it cannot be separated. This is completely scriptural, as demonstrated in Acts 2 and 19. Water baptism, in Jesus' name, is linked to receiving the Holy Spirit, and this is not a matter of debate. It is a demonstrated fact in these two chapters.

Today, we can observe a similar ratio: 450 voices are claiming that you do not need to be water baptized to receive forgiveness of sins and the Holy Spirit, while there is one voice stating that you must be born of water and the Spirit; otherwise, you cannot see the Kingdom of God. Almost no one preaches the foundational doctrines of Christ today, but there are indeed people who preach and teach this message, and you are hearing it today.

The Command: Do Not Eat with False Teachers

I believe we've thoroughly discussed the message regarding the altar in Bethel. It's essential to recognize that this altar does not save or atone for sin. For 300 years, priests offered sacrifices on that altar, yet God did not accept a single one of them. Ultimately, a confrontation arose between two altars at Mount Carmel, and the only altar that God accepted was the one built by Elijah. John the Baptist represents Elijah, and the only altar call that God accepts is the one made by John the Baptist.

The core message is clear: repent and behold the Lamb of God, who takes away the sin of the world. Get baptized for the forgiveness of sins in the name of the Father, the Son, and the Holy Spirit, and you will be forgiven. You will receive the gift of the Holy Spirit and be saved. However, if you are making a sacrifice at any other altar, God does not accept it.

Now, let's shift our focus to the topic of eating bread and water with the old prophet. Once someone is recognized as preaching another gospel, we are instructed not to eat with them. This is straightforward. Jesus said, "Go not forth; you will know them by their fruits." Without water baptism, we do not bear fruit in the Spirit. Without water baptism, we can only have an outward appearance of godliness. Unless we have the Holy Spirit, we cannot bear fruit, as we must be born of water and the Spirit to see the Kingdom of God.

The stakes are high regarding whether we have received the gift of the Holy Spirit. If someone is preaching another Jesus or holds different foundational beliefs than those taught by Jesus, or if they are promoting another gospel other than the one taught by John the Baptist, and if you receive another spirit, it's time to heed today's message. It's not too late to turn away from sin, trust in God, and be water-baptized in the name of the Father, the Son, and the Holy Spirit. Doing so will grant you the gift of the Holy Spirit and the forgiveness of sins because water baptism is the altar that John the Baptist built in the wilderness at the banks of the Jordan.

When you make your sacrifice on John the Baptist's altar of water baptism, your sacrifice will be accepted. However, suppose you stray from the foundation that Christ established and make an offering on a different altar without being baptized in water. In that case, God will not accept that offering, regardless of how many times you present it.

Therefore, if you can clearly identify that someone is not building on the foundation of Christ but is instead constructing another foundation, teaching a different method of conversion or salvation, you cannot continue to eat or drink with that person. Another group with whom we should not associate are those who call themselves brothers but continue to engage in sexual immorality. If you eat and drink with those who identify as Christians but are sexually immoral, you become a participant in their sins and share in the guilt of their actions.

Once you recognize that someone is teaching another gospel or preaching another Jesus and that those listening to him are receiving another spirit, you are not permitted to eat or drink with them.

Let me clarify the purpose of this message. When Christians gathered together, they did so to break bread and share a meal. In 1 Corinthians 5, when Paul instructed not to eat with a sexually immoral brother, he was specifically referring to the Lord's Supper. This wasn't just any breakfast or dinner; partaking in the Lord's Supper with an immoral person unites you with their sins, making you a partaker in their wrongdoing.

This concept is illustrated in the story of 1 Kings 13. If someone is offering on a different altar, you should not eat or drink with them. The same idea is reflected in Revelation 17 and 18, where a woman rides a beast holding a cup, and there is a call to come out from her to avoid being partakers of her sins. Once you recognize the false gospel represented by the "Harlot's Cup," you need to stop drinking from it.

To put it plainly, once you identify a false gospel, you should stop listening to it. If you realize that the pulpit is delivering bread mixed with leaven, you must stop eating that bread and stop listening to those sermons. It's that simple.

Consequences of Association with False Gospels

However, the man of God returned to Bethel, ate, and drank with the old prophet, and as a consequence, he died. Was he a man of God? Yes. Did he deliver a prophecy that was fulfilled? Yes, without a doubt, he was indeed a man of God. Yet, despite being a man of God, he violated the commandment of the Lord, and he died because of it.

This week, you have been hearing the messages of John the Baptist and Elijah, as well as the warnings given by the man of God in 1 Kings 13. Many will hear this message, and despite hearing it, some will still return to Bethel to eat and drink with false prophets who claim their message comes from an angel. Paul stated that if an angel preaches another gospel, it is cursed.

Today, you have also been witnessing the story of Cain and Abel playing out in the 21st century. The only sacrifice that God accepts is the one made by Christ, and the only altar that God accepts is the one laid by Christ. That altar is water baptism. We must approach water baptism with repentance and do so in the name of the Father, Son, and Holy Spirit, receiving the gift of the Holy Spirit in the manner established by Christ and the apostles.

When we approach God based on our own conditions and in our own manner, we are presenting Him with the same kind of offering that Cain did. This is the essential matter at hand. To attain salvation, it must come through the Lamb of God. To seek salvation through the Lamb of God, you must do so at His altar—not through someone else's invitation to the altar, but through Christ's call to repentance and baptism.

Judgment Day and the Urgency of True Faith

Currently, a division exists between those who follow Christ and adhere to His teachings and those who do not. Many who refer to Him as "Lord" are unaware of the truths you've been exploring this week. On Judgment Day, they will be resurrected to encounter judgment and condemnation, astonished to discover that they are not saved. There will be weeping and gnashing of teeth—not solely because of the agony in the lake of fire but also because there are no second chances. Christ's judgment is eternal. Once we arrive at Judgment Day, if you find yourself on the wrong side of the door, you will not be able to change sides. The door will be closed, and all hope for salvation will be gone. There will be weeping and gnashing of teeth.

Today is the day for your salvation. If you hear God's voice, do not harden your hearts as you did on the day of provocation in the wilderness. Reflect on the millions of men, women, and children who were liberated from Egypt and witnessed the ten plagues. Many of them drank water from a rock, stood at Mount Sinai, felt the mountain shake, saw the summit ignite, and heard God's voice resonate like thunder. Yet, among all those who were freed from Egypt, only Joshua and Caleb entered the Promised Land. All the others over the age of 20 perished in the wilderness during the 40 years of wandering.

Historical Examples and Warnings

Despite being saved from Egypt, many died in the wilderness. Similarly, while Noah was saved from the flood, not all of his children will be in heaven. Ezekiel tells us that the righteousness of Noah cannot save his children. The righteousness of King David cannot save Solomon; he must possess his righteousness. Although David built the temple, he eventually rebelled by marrying foreign wives and violating the laws of Moses. He made sacrifices to other gods in high places. Whether he repented or not, we will find out on Judgment Day—he will either be inside the city or outside it.

Many well-known figures throughout history whom we assume will be in heaven may actually have been "wolves in sheep's clothing." The most famous names in church history may have intentionally spread another gospel. We cannot know what was in their hearts or why they taught false doctrines. We cannot understand why they deemed the teachings of Christ nonessential or why they led millions to neglect baptism.

We are not here to judge or condemn anyone; we are merely pointing out that Christ warned us it would happen: there would be false prophets and wolves in sheep's clothing. We must be aware of these individuals and their false doctrines and refrain from accepting their teachings.

The Call to Separation and Obedience

Once you recognize that bread contains leaven, you need to stop eating that bread, stop listening to their sermons, and stop attending their churches. You must refrain from having the Lord's Supper with them. Otherwise, just like the man of God who returned to Bethel to eat bread and drink water with the old false prophet, you risk perishing. He was ultimately delivered to a lion, who tore him to pieces. In the New Testament, the lion represents the devil, who is described as walking about, seeking whom he may destroy.

If you accept another gospel and continue consuming bread that has leaven mixed into it, you open yourself up to the devil's attacks. The full armor of God will no longer protect you; instead, you will be vulnerable, and the devil can tear you to pieces. Your only safety is in following Christ's commandments.

The man of God received a directive from God to return to Judah and avoid going to Bethel; he was also instructed not to eat any bread or drink any water. He disobeyed, and as a result, he was delivered to the lion, which tore him apart. You are no longer ignorant; although you may have begun this journey without being aware of these foundational doctrines, you are now informed about them. You are aware that alternative altars exist, and you should avoid them.

If you intentionally disregard God's command and continue to consume bread that has leaven, and if you persist in sharing the Lord's Supper with false prophets—especially in groups that may include individuals engaged in sexual immorality—then you become complicit in that false gospel. You align yourself with that false gospel and the false prophet, which ultimately puts you in danger of being handed over to the lion, who is permitted to destroy you. This lesson is drawn from the narrative found in 1 Kings 13.

Many people see but do not understand; they hear but do not grasp the truth. There will be millions following the wrong path, creating altars that God does not accept, unaware of the danger they place themselves in. But that is not you, and it is not me.

Personal Commitment: Following Christ Above All

This week, I brought up a Baptist pastor and a Baptist apologist who, on Saturday, claimed that water baptism is not required to receive the Holy Spirit. According to Scripture, I am commanded not to eat with them and not to drink with them. The Apostle Paul states that concerning heretics, you can admonish them once or twice, but after that, you must avoid them. I must admit that I like this pastor; he is a gentle old man, and I would love to be friends with him. However, Jesus said that if you love anyone more than Him, you are not worthy of Him.

In the Book of Revelation, a group of 144,000 is described as being unblemished by women. In prophecy, women represent churches. Unfaithful churches do not defile these pure 144,000, and they are described as following the Lamb wherever He leads them. Given the choice between following this pastor or following Christ, I choose to follow Christ. How about you?

The Personal Cost of False Fellowship and the Command to Separate

My heart feels fondly toward this old man, but the man of God was deceived by an old man who lied to him, leading him back to Bethel to eat and drink with him. If I were to return to the gentle old man—a faithful preacher who teaches fiction from the pulpit each week, offers altered calls, and promotes various fables—and I were to eat and drink with him, it would mean that I condone his false gospel. I would face destruction for it. Thus, I cannot, in good conscience, fellowship with him at his Baptist church.

I am not permitted to eat that bread because it contains leaven, and I cannot drink water with him because it is not the pure water of life. The true water of life that Christ offers us is the Holy Spirit, which can only be received through water baptism in the name of the Father, the Son, and the Holy Spirit. The practices led by the pastor resulted in a different altar at Bethel rather than the one in Jerusalem, which God accepted.

You must make a choice. If you know the truth, you cannot return to the old prophet or the liar and partake in their bread and drink. You are not allowed to do so. If you do, you are disobeying God's command, and you will be delivered to the lion, who will tear you to pieces.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Step Through the Door, Get Baptized

By David Michael Curtis

The letter "Step Through the Door, Get Baptized.pdf" by David Michael Curtis primarily focuses on the importance of water baptism in receiving the Holy Spirit and achieving salvation.

Here's a summary of the key points:

- **Gospel Outline:** The document presents a simple outline of the gospel: hearing the gospel, believing it, and responding by repenting and being baptized. Baptism is linked to receiving the Holy Spirit, which seals names in the Book of Life and produces fruit (primarily love).
- **Necessity of Baptism:** It emphasizes Jesus' teaching that unless one is "born of water and the Spirit," they cannot enter the Kingdom of God. Baptism and receiving the Holy Spirit are connected.
- **Critique of Alternative Practices:** The document critiques the traditions of altar calls and sinner's prayers, which it argues have replaced water baptism in many evangelical churches. It asserts that these practices neglect the scriptural way to receive forgiveness and the Holy Spirit.
- **Repentance and Forgiveness:** Repentance and baptism are linked to the forgiveness of sins. Teaching a gospel that omits these elements denies individuals the path to salvation.
- **Sealing with the Holy Spirit:** Baptism is the moment when one receives the Holy Spirit, who seals them until the day of redemption.
- **Warning and Urgency:** The document expresses concern that many evangelical Christians have not been baptized and may lack an essential act for salvation. It suggests the end of the world may be near and emphasizes the urgency of baptism.
- **Fruit of the Spirit:** True salvation is evidenced by the fruit one produces, which comes from the Holy Spirit received at baptism.
- **Entering the Door:** Baptism is presented as "the door" to salvation, aligning with the idea of being buried with Christ and rising in His resurrection. Trying to enter through other means (like the sinner's prayer alone) is considered insufficient.
- **Obeying the Gospel:** Obeying the gospel includes being baptized in the name of the Father, Son, and Holy Spirit, which leads to receiving the Holy Spirit and living a fruitful life.
- **Rejection of Other Gospels:** The document rejects other gospels and beliefs, such as salvation through the sinner's prayer alone, God's election alone, or other doctrines that do not emphasize baptism as essential.
- **Call to Action:** The document urges readers to "Step Through the Door, Get Wet, and Be Baptized" without delay, emphasizing that it's not too late to be saved by the true gospel.

Dear friends,

I would like to present a simple outline of the gospel: First, we hear the gospel; then we believe it; and finally, we respond by repenting and being baptized. During baptism, we receive the Holy Spirit, which seals our names in the Book of Life. The Holy Spirit works within us to produce fruit throughout our lives, primarily love. Only those who bear this fruit will be saved, while those who do not will be cut off and condemned. This message is quite straightforward, and I believe that most Christians who hear it would respond, "That's what I believe."

Challenging Conventional Understanding

But stay tuned because I'm about to challenge your understanding. Christ said that we are either with Him or against Him, and if we are with Him, the whole world would hate us. In our last message, we discussed the altar call, the sinner's prayer, and the importance of repentance and baptism. I'm merely sharing what Jesus taught us. He said, "What I whisper in your ear, I will shout from the rooftops." Let the consequences sort themselves out.

The Necessity of Water and Spirit Baptism

John 3:5 Jesus answered, **Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.**

So, what did Jesus say? He declared, "Unless one is born of water and the Spirit, they will not enter the Kingdom of God." There are two groups of people: one group is located outside the city, and the other is within it. Jesus emphasizes that unless you are born of water and the Spirit, you will not enter the Kingdom of God; you will not be allowed inside.

The Link Between Baptism and the Holy Spirit

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive¹ the gift of the Holy Ghost.

It's a very simple message. There is no need for interpretation, and as you read about what happened in Acts 2, it becomes clear that water baptism and receiving the Holy Spirit are closely linked. When we get baptized, we receive the gift of the Holy Spirit. Water baptism is the moment we receive the Holy Spirit. Jesus told us that unless we are "born of water and the Spirit," we cannot see the Kingdom of God.

The Emergence of Alternative Traditions

In the last 150 years, a new tradition has emerged in evangelical churches, including altar calls and sinner's prayers, which, for many, have replaced water baptism. As a result, many individuals have neglected the only scriptural way to receive forgiveness for their sins and the Holy Spirit.

Repentance and Remission of Sins

Luke 24:47. And repentance and remission of sins should be preached in his name among all nations, beginning in Jerusalem.

Peter stated that we should be baptized for the remission of sins, and Jesus instructed us to preach repentance in His name for the forgiveness of sins. Repentance and baptism are linked to the forgiveness of sins.

The Dangers of a Gospel Without Baptism

If you teach a gospel that does not include repentance or water baptism, you are denying individuals the only path to salvation and forgiveness of sins. Over the past 150 years, many churches, including non-denominational ones, have adopted an alternative approach that relies on altar calls and sinner's prayers. While some individuals eventually get baptized, many people in evangelical churches have never been baptized in water.

Clarification and Scriptural Foundation

I want to clarify that I am sharing not my message but what Jesus taught. Unless one is born of water and the Spirit, they cannot enter the Kingdom of God. Both repentance and baptism are essential for the remission of sins, and baptism is the moment we receive the Holy Spirit. Immediately after we believe and obey the gospel, we receive the Holy Spirit, who seals us until the day of redemption.

The Sealing of the Holy Spirit

Ephesians 1:13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,²

Ephesians 4:30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

A Troubling Thought and the Need for Baptism

I want to share a troubling thought with you: we may be nearing the end of the world. Tens of millions of evangelical Christians have never been baptized. While these individuals may be well-educated in their religious beliefs and capable of reciting doctrines and scriptures to support those beliefs, they still lack the essential act of water baptism in order to receive the Holy Spirit.

Acts 19 and the Necessity of Re-baptism

According to Acts 19, those only baptized by John the Baptist, who were unaware that after Christ's resurrection, baptism in the name of the Father, Son, and Holy Spirit is necessary to receive the Holy Spirit needed to be baptized again.

Modern Application: Sinner's Prayer and Baptism

Let me put this in modern terms: Those who have said the sinner's prayer but do not realize that baptism is necessary to receive the Holy Spirit still need to be baptized.

Salvation Through Faith and Fruit

Understanding a religious system alone will not lead to salvation. Being a theologian, scholar, scribe, lawyer, or Pharisee does not guarantee salvation either. True salvation comes through faith in Jesus Christ, not just by affirming a set of doctrines. You might be able to recite those doctrines, but that alone is not proof that you have been born again, especially if you have never been baptized.

The Evidence of Being Born Again: Bearing Fruit

The evidence of being born again (born of water and the Spirit) is found in the fruit that one produces. Jesus warned that many false prophets would arise, saying, "You will know them by their fruits." The key issue here is the fruit itself. In Hebrews 4, the word of God is described as a two-edged sword, capable of discerning the thoughts and intentions of our hearts and minds.

The Cost of Following Christ

Jesus said he did not come to bring peace but a sword to divide even entire families. Following Christ may result in the loss of homes, land, family ties, and other important connections.

The Call to Baptism and Division

For the past 150 years, millions of people have been taught a different way to achieve salvation. However, it is not too late. All they need to do is walk through that door, get baptized, have their sins forgiven, receive the Holy Spirit, and have their names sealed in the Book of Life. If there are five members of a family in a church, two may choose to be baptized upon hearing the truth, which could lead to a division of two against three.

The Illusion of Salvation Through Sinner's Prayer or Election

Three were misled into believing in another way of salvation through altar calls and sinner's prayers. They believed that simply saying a prayer or expressing, "I repent, and I ask Jesus to come into my heart," was equivalent to water baptism. They might have written a date in their Bible,

believing it to be a completed act. These three believe they are saved and cannot lose their salvation, so they decide not to be baptized and instead believe that the two members of their family who were baptized did so unnecessarily.

The Fables of Alternative Salvation

Imagine, for a moment, that there are tens of millions of people today who believe they are genuinely born again, saved, and cannot lose their salvation. Many think their salvation comes from saying a "sinner's prayer." Unfortunately, a significant number of them have not been baptized and believe that prayer alone is sufficient. They are often told they are "born again" in one institutional church or considered the "elect" in another institutional church. Some believe in unconditional election due to God's sovereignty, thinking this doctrine is how they are saved. For them, God's election means that they cannot lose their salvation.

The True Gospel and the Path to Salvation

This creates two branches within institutional churches: one is Reformed theology, and the other is evangelical. Both groups feel confident in their irrevocable salvation due to either the sinner's prayer or God's election. However, if you believe in either of these ideas, you might be wondering why I warn you that both are fables.

The Simplicity of the Gospel

The true gospel, as presented in the four Gospels, tells us that Jesus Christ stood trial under Pontius Pilate, was crucified, buried, and resurrected in accordance with Scripture. At His ascension, God accepted Jesus' sacrifice, which atoned for our sins. The message of the Gospel is one of reconciliation and peace with God, solely because Jesus died for us.

The Importance of Repentance, Baptism, and Fruitful Life

To be saved, we must respond to the message by repenting, being baptized, and living a life that produces good fruit. This is the essence of the gospel: we are saved by hearing the message, responding with repentance, undergoing baptism, and leading a fruitful life. It really is that simple.

The Dangers of Neglecting Baptism

Many believe they are saved and born again, not because they have genuinely repented, been baptized, or are bearing fruit, but simply because they recited a sinner's prayer. Some may begin attending church, dress nicely for services, carry a Bible, make donations, serve in the church, or even teach Sunday school or join the choir. This behavior can persist for decades; however, many individuals may neglect baptism and fail to become truly born-again Christians. "Born of water and the Spirit."

The Consequences of Un-Baptized Belief

Consider this: what if there are countless individuals—and even families across generations—who hold this belief but have never truly been baptized? Having a form of Godliness but denying the power thereof? What if they haven't had their sins washed away or received the Holy Spirit? Despite attending church and studying theology, they may be unaware that their sins are still recorded in the books of heaven. All they need to do to be saved is to repent, be baptized, and bear good fruit. They remain blind because they follow others who are also blind.

The Cleansing Power of Baptism

Baptism is essential for the remission of sins. When you are baptized, your sins are purged and erased, meaning they are no longer recorded in the books of heaven. If you have never been baptized—and even more importantly, if you have not truly repented—your sins remain on record in heaven. Jesus commanded us to preach repentance for the remission of sins in his name, and Peter instructed us to be baptized for the remission of sins.

Genuine Repentance and Baptism

Simply saying a prayer of repentance is not enough to have your sins forgiven and washed away. Genuine repentance must be accompanied by baptism for the remission of your sins. Only through baptism can you receive forgiveness, have your sins cleansed, and be given the Holy Spirit, who seals you until the day of redemption.

Jesus as the Door and the True Gospel

What if tens of millions of people have heard a different message? Jesus said, "I am the door," and if you try to enter through any other way, you are considered a thief and a robber. To enter through the door means coming through the cross of Jesus. It's about embracing the gospel that Paul preached: that Christ died for our sins according to the Scriptures, was buried, and was resurrected according to the Scriptures. Eyewitnesses testified to this, and their accounts can be found in the four Gospels. We then read about the apostle's experiences and how they spread this gospel in the Book of Acts.

Messages to the Seven Churches and Repentance

At the conclusion of the New Testament, we find the Book of Revelation, which contains messages to the seven churches calling for repentance. The messages warn that if they do not repent, the churches' candlesticks will be removed, and Jesus will spit that entire unrepentant church out of His mouth. These messages also contain multiple warnings against condoning sexual immorality.

The Necessity of Repentance for Churches

Revelation 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou³ repent.

Revelation 3:16,19 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth... As many as I love, I rebuke and chasten: be zealous, therefore, and repent.

The True Path to Salvation and Bearing Fruit

Institutional churches present various narratives on how to be saved. However, if you listen to and believe those stories, they cannot bring you salvation. Trying to enter through a way other than faith in the gospel, repentance, and baptism makes you a thief and a robber. The message to the seven churches is that without repentance, not just individuals but entire churches could be lost.

The Holy Spirit and Bearing Fruit

Jesus warned that those who do not bear fruit will be cut off, as stated in John 15, echoing the message of John the Baptist. If you want to bear fruit, you need the Holy Spirit. But how do you receive the Holy Spirit? This occurs at baptism. How can you be sure that you will receive the Holy Spirit at baptism? It is based on a promise, and God cannot lie. The command is to repent and be baptized, and you will receive the Holy Spirit. This promise wasn't just for those on the day of Pentecost; it was offered to everyone who would follow, regardless of how far away. If you repent and are baptized, you will receive the Holy Spirit—this is a promise, a gift.

The Hearing of Faith and the Holy Spirit

In Galatians 3, the apostle Paul asks the same question twice: Did you receive the Spirit through the hearing of faith or by the law? The answer is clear: you receive it through the hearing of faith.

The Importance of the Holy Spirit for Bearing Fruit

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

If you have heard the gospel, believed it, repented and been baptized, you will receive the Holy Spirit, which is essential for bearing fruit. Without the Holy Spirit, you cannot bear fruit, as Jesus said: "Without me, ye can do nothing."

The Unchanged Gospel Message

John 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.⁴

The message remains the same today as it was at the beginning. Please don't hate the messenger; I'm just delivering the message. The gospel has not changed. If you have heard another gospel, received another Jesus, or possibly another spirit, it might be wise to take heed. It's not too late to be saved by the true gospel.

Summarizing the Gospel

Let me summarize the gospel for you in one simple sentence: It is recorded in Matthew, Mark, Luke, and John. Believe it, respond with repentance, get baptized, and then live a life that bears fruit.

The Necessity of the Holy Spirit for Repentance and Fruit

If you truly want to repent and bear fruit deserving of repentance, you need the Holy Spirit. You cannot do it on your own or through willpower. You can't learn it through a series of systematic doctrines or at a university. You might stand at a podium and debate passionately or preach a thousand sermons based on another gospel, but none of that will help you bear fruit. The only way to bear fruit is by receiving the Holy Spirit through baptism.

The Dangers of Un-Baptized Belief in the End Times

What if we are living at the end of time, and there are tens of millions of people who have never been baptized, never received the remission of sins, never had their names sealed, but think they are born again? They might even be out on the street with billboard signs telling you to "repent" and that "all have sinned."

The Shortcomings of the Sinner's Prayer

You might remember seeing the sinner's prayer in Jack Chick comics; I have over 250 of them, and they all conclude with a sinner's prayer, encouraging you to start going to church. However, there is no mention of baptism. Only pray, "I repent," and "I ask for Jesus in my heart." That's all Jack Chick taught to become a Christian. Start going to church, and you're considered saved. At this point, over a billion Jack Chick tracts have been distributed worldwide. I appreciate Jack Chick's tracts; I believe they offer valuable insights and provoke thought on various topics.

The Sinner's Prayer as a Warm-Up

However, let's consider this: What if, when it comes time to close a sale, the salesman never asks you to write a check? He gives a presentation and explains all the reasons you need his product. In the end, he packs up his materials, goes to his car, and drives away without ever asking you to pull out your checkbook or credit card. What if he never even tried to close the deal?

Baptism as the Closing of the Deal

This concept is analogous to the sinner's prayer. The sinner's prayer serves as a nice warmup, but it does not equate to closing the sale. It is not the same as taking out your checkbook. It does not represent the act of being born again.

The Necessity of Baptism for Repentance and Fruit

When you hear the gospel, you are called to believe and repent—something you cannot do on your own. You need God's help to repent and to bear fruit in your life. In order to genuinely repent and produce good fruit, you need to be baptized and receive the Holy Spirit. The Holy Spirit is essential for repentance and for bringing forth good fruit. Without the Holy Spirit, you are not born of water and the Spirit; you are not saved.

Baptism as the Gift of the Holy Spirit

The sinner's prayer serves as a warm-up or preparatory step for the minister or salesman to invite you to decide for Christ—essentially, to get baptized. At Baptism, a beautiful gift awaits you—one that not only washes away your sins but also seals your name; this gift is the Holy Spirit. It's a transformative moment that marks the beginning of a profound journey of faith and grace! Salvation is a gift. You can put away your checkbook and credit card; however, you need to embrace this gift. In order to obtain the gift of the Holy Spirit, baptism is required.

The Failure of Un-Baptizing Preachers

If your preacher has failed to deliver Christ's command to be baptized, then he has not done you any favors. Even if he warned you about the torments of hell and informed you about the impending judgment awaiting those who are lost. The gift of God is eternal life through Jesus Christ, our Lord. That we are saved by grace through faith, not by works. He may have shared many truthful Christian messages, but what if that preacher never took the opportunity to invite you to be baptized—not even once?

The Missing Mark of Un-Baptized Faith

What if you never got baptized in the name of the Father, the Son, and the Holy Spirit? What if you never had your sins washed away or received the Holy Spirit, which helps you bear fruit worthy of repentance? I have to tell you that the minister is missing the mark. The blind leading the blind. They may have said all the right things about faith in Christ, emphasized God's grace, and warned about the punishments of hell. They may have shared many wonderful truths, but they never encouraged you to walk through the door of salvation.

Baptism as the Door to Salvation

They brought you right up to the door, had you kneel and say a sinner's prayer, and then sent you back home without passing through. You need to go through that door. Baptism represents being buried with Christ and then rising in His resurrection. That's the door to salvation. You must crucify the old self, and that's how we do it: "I am crucified with Christ." Have you been baptized?

The Analogy of Noah's Ark and Baptism

Have you sung songs about the cross like "The Old Rugged Cross" or "Nothing But the Blood of Jesus"? You've probably sung these songs for many years, but what if you never passed through the door? What if you're on the wrong side of that door, singing songs about the cross? Do just singing songs about the cross save you?

1 Peter 3:20-21 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved⁵ by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection⁶ of Jesus Christ:

Baptism can be compared to Noah's flood because both represent a means to achieve salvation. Just as Noah needed the Ark to survive the flood, we must enter through the door of baptism for our salvation. If someone were outside the Ark when God miraculously closed the door, they would perish in the floodwaters. Those who remained outside the Ark met their end by drowning. In this analogy, baptism serves as the door we must pass through to be saved by the Ark, Jesus Christ.

The Warning and the Call to Baptism

If you are hearing this message at this moment, please refrain from responding with anger. Your anger will not protect you. You might feel upset, protest, or even post videos on YouTube claiming this isn't true. However, just like in the time of Noah, it won't alter anything. If you decide not to step through the door, board the ark, or get baptized, there will come a day when the door closes, and the foolish virgins will find themselves outside and unable to enter.

The Parable of the Ten Virgins and the Holy Spirit

In the parable of the ten virgins, the oil in the lamp represents the Holy Spirit. In order to maintain the oil in your lamp and be counted among the wise virgins who join in the wedding feast before the door shuts, it's essential to have oil in your lamp. It's straightforward: have faith in the gospel, turn from your sins, and get baptized, and you will be granted the gift of the Holy Spirit.

The Approaching Judgment and the Need for Baptism

I am sharing this caution because a significant judgment is approaching. God will send His son, along with all the angels, to bring punishment to the world through fire. To escape this forthcoming wrath, you must go through the door. This requires you to put to death your former self, which we accomplish through baptism, as those who have been baptized are regarded as having been crucified alongside Christ.

The Simplicity of Baptism and the Gaze Upon Jesus

Baptism is an uncomplicated action—there's no reason to avoid it. Jesus stated, "All you need to do is look, and you will be saved." Just as the Hebrews who were bitten by snakes in the desert were healed by gazing at the bronze serpent that Moses raised, you, too, must turn your gaze to Jesus.

Faith, Fruit, and Salvation

He was lifted, and if you have faith that Christ was lifted on the cross for our sins, you will gain eternal life. However, faith must produce fruit; without such fruit, there is no salvation. John the Baptist and Jesus Himself taught that those who fail to bear fruit will be cut off.

The Difference Between the Saved and the Lost

It's important to reflect on Christ's teachings: some individuals produce fruit and are saved, while others do not bear fruit and face condemnation. The presence of fruit is the key difference between the saved and the lost. Some people may call Jesus "Lord, Lord" and perform many good deeds, believing that they are secure in their salvation; however, they could actually be lost. Why? Because they do not bear fruit and continue to engage in wrongdoing. All they need to do is repent, be baptized, and live a fruitful life.

The Form of Godliness Without Power

The apostle Paul tells us that some have a form of godliness but lack its power.

Applying the Blood of Christ Through Baptism

It is crucial to apply Jesus' blood to your door so that you can be spared from God's anger. It's really that simple. We aren't just referring to Jesus' sacrifice for our sins; we also emphasize the necessity of having His blood applied to your door so that God's wrath will be overlooked.

The Passover and the Necessity of Applied Blood

In the tenth plague, those who failed to apply blood to their doorways lost their firstborn. The only homes that the destroying angel "passed over" were those with blood marked on their doorposts.

The Symbols of the Ark and the Door

I'm using these biblical symbols in the hope that they resonate with you.

To enter Noah's Ark, you must go through the door. Jesus identified Himself as that door. If you attempt to enter in another way, you are considered a thief and a robber. Jesus's death, burial, and resurrection symbolize that door. When you are baptized, you partake in His death, burial, and resurrection—going underwater and then emerging symbolizes this process. That's how you access the door.

The Call to Stop Armchair Theology

If you bypass the door and try to enter through another route, you are a thief and a robber. Jesus mentioned that unless one is born of water and the Spirit, they cannot enter the Kingdom of God. I hope this message encourages you enough to rise from your comfortable spot. Stop being an armchair theologian; your theological knowledge won't save you unless you go through the door. Go through the door and find salvation.

The Simplicity of the Gospel and the Call to Fruitful Living

All you need to do is hear the gospel, as documented in the Gospels of Matthew, Mark, Luke, and John. If you believe that Jesus died for our sins, as stated in the Scriptures, it's time to pass through the door. Repent, get baptized, and cease attempting to be a scholar or theologian to impress anyone with your Christian vocabulary. Instead, dedicate your life to producing good fruit rather than getting bogged down in systematic theology.

The Call to Love and Christ's Teachings

Concentrate on loving your neighbor as yourself and adhering to Christ's teachings. Study what He taught to figure out your responsibilities today. Jesus instructed us to turn the other cheek, walk the extra mile, avoid suing others, and treat others as we wish to be treated. Carry out charitable acts in secret and aim to produce good fruit. His teachings are not burdensome.

The Call to Become a Christian and Bear Fruit

I urge you to step through the door and cease trying to be an academic or theologian. Become a Christian and produce fruit that is appropriate for repentance. Give all the glory to God because prior to your baptism, you were unable to bear fruit; it was the Holy Spirit who enabled the fruit of the Spirit to grow.

The Rejection of Human Traditions and the Necessity of Baptism

I must point out that I'm certain my words have angered some individuals. They have spent many years being quite religious. I acknowledge that outwardly, you have engaged in numerous religious

activities, performed good deeds, studied the Bible, and memorized a religious framework. Nevertheless, all of this can merely be surface-level appearances. As Christ mentioned, internally, it could be nothing but "dead men's bones." External religion will not grant you salvation. Jesus indicated that worshipping God through human customs, commands, and teachings is fruitless.

The False Security of Un-Baptized Religious Activity

Let's revisit that night at the evangelistic crusade when you first "got saved." You may have had the scent of alcohol on your breath and the odor of cigarettes still clinging to you. You approached the front at a Billy Graham crusade, recited a sinner's prayer, received some materials, and then returned home. You chose to start attending church. From that moment on, you became visibly quite religious, adhering to the teachings of that church. You invested time studying, became involved, and possibly even got married there, having children who also grew up in that congregation. You've created numerous memories in that place.

The Call to Set Aside Religion and Embrace Baptism

Yet, despite everything, you've never truly walked through the door. You have never been baptized by water and the Spirit. I'm going to ask you to set aside your religion right now. Put away all the beliefs you think affirm your salvation and step through that door. Ensure the blood is marked on the doorpost of your home. Walk through the door; it's not overly complicated.

The Promise of Forgiveness, the Holy Spirit, and Redemption Through Baptism

Get baptized. Be submerged underwater in the name of the Father, the Son, and the Holy Spirit. When you rise, you'll receive the gift of the Holy Spirit, your sins will be cleansed, and your name will be secured until the day of redemption. The blood of Christ will cover your door. You will have gone through the door and entered the ark. Therefore, when the day of God's wrath arrives, He will pass over you; His anger will not reach you. Instead, you will be lifted to meet Christ in the air.

The Simplicity of Baptism and the Rejection of Alternative Gospels

This is not complicated, so don't let your religion hinder you from walking through that door. Get baptized.

Consider this: what if there are millions of individuals today who consider themselves born again or, from another perspective, believe they are part of the elect? In either scenario, they may believe they are assured of their salvation or election. But what if both of these beliefs are illusions because they have never actually been experienced firsthand? What if you are depending on the sinner's prayer or God's election for your salvation, yet you have never truly followed the gospel? Following the gospel isn't complicated.

The Necessity of the Holy Spirit for Repentance

Please recognize that while we can make changes, we cannot genuinely repent without the help of the Holy Spirit.

A Prayer for Repentance and Baptism

You can offer this prayer at this moment: "Heavenly Father, I choose to repent and desire to be baptized to receive forgiveness and the Holy Spirit." I trust that your goodness will lead me toward repentance and that the Holy Spirit will help me bear the fruits essential for my life—fruits that demonstrate genuine repentance." Feel free to elaborate and share as much with God as you wish; take your time. Confess your sins, etc.

The Urgency of Baptism and Acts 19

In Acts 19, some people had not yet received the Holy Spirit through baptism. Paul baptized them on the spot. Don't wait, even if it's late at night. Get baptized without delay.

The Call to Trust in God's Promise and Receive the Holy Spirit

What if you decided to stop placing your trust in alternative gospels? Set down your achievements and aspirations tied to other stories and opt instead to be baptized, depending solely on God to fulfill His promise of providing you with the Holy Spirit. He will guide you toward repentance and help nurture a heart filled with love, joy, and peace, transforming you into a new creation.

The Call to Genuine Christianity and Fruitful Living

Consider this: instead of attending church just once a week, dressing up, bringing a Bible, and then returning home to live an unchanged life, what if you genuinely became a Christian today? If you do not produce fruit, you will be cut off. So, do you desire to produce fruit? There is only one authentic way to bear fruit, and that is to receive the gift of the Holy Spirit.

The Baptism of the Holy Spirit and the Door to Eternal Life

John the Baptist baptized with water to help people repent, but Jesus will baptize you with the Holy Spirit. He promises that you will receive the Holy Spirit. Being baptized in water in the name of Christ is the door that leads to eternal life. When Peter told people to be baptized, it was not just John's water baptism that was a baptism for the forgiveness of sins. Through Christ's name, you will receive the Holy Spirit. The Holy Spirit will help you bear good fruit. This is the way; this is the door. There is no other way.

The Hearing of Faith and Obedience to the Gospel

Do you receive the Holy Spirit by adhering to the law or through faith? Do you obtain the Holy Spirit by reciting the sinner's prayer or by believing in faith? If you have faith in the gospel as presented in the New Testament, you must obey the gospel. It warns that those who do not obey the gospel will encounter destruction, and I know you wish to avoid destruction—I certainly do as well.

How to Obey the Gospel: Baptism and the Holy Spirit

So, let's ask this question together: How do I obey the gospel? I've heard the gospel, and I want to receive the Holy Spirit. I understand that the only way to receive the Holy Spirit is through faith, which is expressed in hearing. So, how do I obey the gospel I've heard?

The Great Commission and the Call to Baptism

Matthew 28:18-20 And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all that I have commanded you. And behold, I am with you always, even to the end of the age. Amen.

The Simplicity of Baptism and the Promise of the Holy Spirit

It's as simple as walking through the door. Get baptized—submerge yourself in water in the name of the Father, the Son, and the Holy Spirit. When you come up, you will be forgiven of your sins and immediately receive the Holy Spirit, who will seal you until the day of redemption. From that day forward, the Holy Spirit will help you repent and produce fruit worthy of repentance in your life.

The Rejection of Alternative Gospels and the True Gospel

Evangelicals perceive the sinner's prayer as the route to salvation. Calvinists believe that God's election serves as the gateway. Roman Catholics view Mary as the intercessor, while Seventh-day Adventists consider the Sabbath the primary key that unlocks the door. It seems that the underlying message is: "Whoever honors the Sabbath will be saved, but those who do not observe it will face condemnation." I reject all other gospels and hold firmly to the one true gospel that Christ died for our sins and rose on the third day. Our response should include repentance, baptism, and a life of fruitfulness.

The Consequences of Disobeying the Gospel

2 Thessalonians 1:8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

1 Peter 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Personal Testimony and Initial Baptism

When I was first baptized, it was into a set of beliefs to become part of an organized church; at that time, I had not heard or understood the gospel from anyone within that institutional church.

Understanding and Accepting the True Gospel

As a result, I later needed to undergo baptism again in line with the truth, as I came to realize and accept that the gospel is that Jesus died for my sins and rose again on the third day.

Inquiry Regarding the Holy Spirit and Rebaptism

Have you received the Holy Spirit? If you're uncertain, you may want to consider getting rebaptized (see Acts 19).

Biblical Reference: Mark 16:16

Mark 16:16 **He that believeth and is baptized shall be saved, but he that believeth not shall be damned.**

Call to Obedience and Baptism

Have you obeyed the gospel? Have you been immersed in water for the forgiveness of your sins? If not, Step Through the Door, Get Wet, and Be Baptized.

Heavenly Rejoicing Over Repentance

The angels rejoice over one sinner who repents.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

A Final Appeal to Be Baptized.

By David Michael Curtis

According to the document provided, "A Final Appeal to Be Baptized" by David Michael Curtis, here are the key points:

- **Focus on Water Baptism:** The document strongly emphasizes the importance of water baptism in the Christian faith and practice.
- **Baptism for Forgiveness:** It states that water baptism in the name of the Father, Son, and Holy Spirit provides forgiveness of sins and the gift of the Holy Spirit.
- **Baptism Replaces Old Testament Altars:** The document argues that water baptism has replaced the altar in the Temple of Jerusalem, thereby obviating the need for animal sacrifices. It is presented as the "Christian altar."
- **Scriptural Basis:** It cites Acts 2, Romans 6, and other scriptures to support the necessity of baptism. It highlights the 3,000 people who were baptized on the day of Pentecost.
- **Rejection of Alternative Practices:** It critiques practices such as altar calls, and the "sinner's prayer" as recent innovations not found in the New Testament. It attributes these practices to figures like George Whitefield, Dwight L. Moody, Billy Graham, and Charles Finney.
- **Born of Water and Spirit:** The document emphasizes the teaching that one must be "born of water and the Spirit" to enter the Kingdom of God.
- **Tabernacle Symbolism:** It utilizes the Old Testament Tabernacle and its elements, such as the brazen laver, as symbols of baptism's significance for spiritual service and access to God. It states that priests had to wash before entering the Tabernacle, and this washing is seen as a symbol of baptism.
- **Sanctification and the Holy Spirit:** It asserts that baptism is a point of sanctification, cleansing, and justification in Jesus' name through the power of the Holy Spirit. It also states that the Holy Spirit resides within those who are baptized.
- **Consequences of Rejection:** The document warns of the consequences of rejecting baptism, suggesting that it hinders access to God and spiritual fulfillment.
- **Call to Obedience:** It concludes with a call to obedience to Christ's commandments, particularly the command to baptize and to follow the "Good Shepherd."

Dear friends,

John the Baptist and the Jordan River

Let's take a journey to the Jordan River 2,000 years ago, during the time of John the Baptist. He was baptizing for the forgiveness of sins. At that time in Israel, the Jewish people had to go to the temple to make sacrifices on the altar to atone for their sins. When John the Baptist proclaimed that there was another way to have sins forgiven, he challenged the law of Moses.

The Apostles' Teachings and Water Baptism

After Christ's resurrection, that is precisely what the apostles did. They preached the remission of sins in Jesus' name, calling everyone to repent and be baptized in the name of the Father, the Son, and the Holy Spirit. They taught that water baptism in the name of Christ provides forgiveness of sins and the gift of the Holy Spirit. This teaching rendered the altar in the Temple of Jerusalem obsolete, emphasizing that the law of Moses could not justify anyone. Instead, people must turn to God through His Son, Jesus Christ, and be water-baptized in the name of the Father, the Son, and the Holy Spirit to receive forgiveness of sins.

The Conflict with Judaizers

However, there were Judaizers who, despite hearing this message, taught a perverted gospel. They included Jesus, Peter, and the other disciples in their stories. Still, they insisted that in order to atone for sins, one needed to be circumcised and follow the law of Moses, which meant going to the temple in Jerusalem to make sacrifices on the altar. This created a conflict between two different altars: one in Jerusalem and another initiated by John the Baptist, which later became unified with the name of the Father, the Son, and the Holy Spirit.

Water Baptism as the New Altar

Water baptism, in the name of Christ, offers forgiveness of sins and the gift of the Holy Spirit, which immediately seals us until the day of redemption. Therefore, we see that water baptism has replaced the altar in the Temple of Jerusalem. Rather than offering animal sacrifices, we approach God in repentance and humility. We hear the gospel that Jesus stood trial under Pontius Pilate, was crucified, died for our sins, was buried, and was resurrected. If we believe this gospel, we must approach the altar with repentance, and for Christians, that altar is water baptism.

Scriptural Evidence and Acts 2

There is no debate on this matter. When we examine Scripture, we see that immediately after His resurrection, Jesus instructed the disciples to wait in Jerusalem for the gift of the Holy Spirit. They waited, and the Holy Spirit was given on the day of Pentecost. They then preached the good news, calling 3,000 men to repent and be baptized to receive the gift of the Holy Spirit. This is clearly established in Acts 2. Instead of offering a lamb at the altar in the Temple of Jerusalem for

atonement, these 3,000 individuals were baptized in the name of the Father, the Son, and the Holy Spirit. Their sins were atoned not by the water but by the blood of Jesus Christ. The water baptism united them with Christ's death, as taught by the Apostle Paul in Romans 6.

The Obsolete Altars of the Old Testament

The text details the significance of two altars in the Old Testament: one in Jerusalem and another in Bethel. Both altars eventually became obsolete when John began baptizing in the river for the forgiveness of sins. This new practice upset the Pharisees, as their theology held that the temple had a monopoly on atonement. According to their beliefs, it was impossible to receive forgiveness of sins without an altar in the temple and the high priest performing rituals once a year on the Day of Atonement.

The Christian Altar of Water Baptism

Christians, on the other hand, embraced a new altar through the act of water baptism. They are promised by God that if they approach this altar upon hearing the gospel—that Christ died for their sins—along with repentance and trust in God, and by getting baptized in the name of the Father, the Son, and the Holy Spirit, their sins will be atoned for. They will be justified, washed, and sanctified in the name of Jesus and by the power of the Holy Spirit. This transformation occurs at the moment of water baptism, where the Holy Spirit seals them until the day of redemption.

The Emergence of Alternative Practices

There are no instances in the Book of Acts where Christians are converted or forgiven of their sins without being baptized in water, simply by reciting a prayer and deeming themselves saved. Such a concept is not found in the New Testament. The idea of conversion without baptism only surfaced approximately 300 years ago, with preachers like George Whitefield during the Great Awakening and later figures such as Dwight L. Moody and Billy Graham. The contemporary practice of altar calls and the "sinner's prayer" emerged approximately 150 years ago, primarily influenced by Charles Finney. In the last century, prominent evangelists such as Dwight L. Moody and Billy Graham have widely promoted these methods, resulting in millions claiming salvation without experiencing water baptism.

The Importance of Water and Spirit Baptism

I won't revisit all the reasons for the importance of baptism that we've covered over the last few days; feel free to review them at your leisure. Nonetheless, they all communicate a unified message: scripture highlights that we must be born of both water and the Spirit to enter the Kingdom of God. Approaching God necessitates an altar and a sacrifice. In the New Covenant, this altar and sacrifice are symbolized by water baptism, which connects us with Christ's death, cleanses us of our sins, and bestows upon us the gift of the Holy Spirit, ensuring our sealing until the day of redemption.

A Call to Obedience and the Good Shepherd

Today, the world is being presented with a different way of conversion. I urge you not to be deceived or to build your foundation on shifting sand. Instead, return to obedience to Christ's commandments and follow the Good Shepherd. He is the way. He left heaven, came to Earth, died, was resurrected, and returned to heaven. He knows the way and is there right now. The entire purpose of Christianity is to enter the Kingdom of God. Jesus told us that we must be born of water and the Spirit.

Invitation to Baptism and Spiritual Significance

A concluding invitation to be born of both water and the Spirit. For individuals who have decided not to be baptized and have considered the views I have expressed up to this point in the book, I have conveyed my thoughts on the topic. What I am about to convey may not alter your perspective, but for those who have experienced water baptism in the name of Christ, this final point will confirm your decision.

The Tabernacle and the Significance of Washing

In the sanctuary constructed by Moses, there was an altar for the sacrifice of a lamb. Directly before this altar, positioned between the altar and the entrance, stood a brazen laver where the priests were required to wash their hands and feet prior to entering the Tabernacle. Any priest who neglected to be purified by water at the laver before entering the Tabernacle would face death.

Baptism as a Prerequisite for Spiritual Service

Currently, countless professed Christians are serving within the Tabernacle without having been baptized in water. Inside the Tabernacle, there was the Table of Showbread, the lampstand (menorah), and the altar of incense. To effectively worship, one must undergo washing with water and be sanctified through baptism. Without this cleansing, the priest would face death.

The Interconnectedness of Spiritual Elements

The altar of incense signifies prayer; Christ's death by the cross symbolizes the altar of burnt sacrifice. Being sanctified through the washing of water at the brazen laver represents baptism, which connects us to Christ's death and sanctifies us. All these components are interrelated.

Sanctification Through Baptism and the Holy Spirit

We are sanctified in Jesus's name and by the Holy Spirit through Christ's sacrifice on the cross. All these elements converge at water baptism, where we are washed, cleansed, justified, and sanctified in the name of Jesus through the Father, the Son, and the Holy Spirit. The Holy Spirit then resides within us, making us the Temple of God. This is how the Holy Spirit sanctifies us at the moment of water baptism.

The Consequence of Rejecting Baptism

Baptism unites us with the cross, which is how the single offering of Christ sanctifies us, made once and for all (Hebrews 10:10). If you are not purified at the brazen laver and attempt to enter the sanctuary of the Tabernacle to partake of the showbread, you will meet death. If you attempt to add oil to the menorah, you will face death. If you take coals from the altar of burnt sacrifice and place them on the altar of incense to burn that incense, which represents prayer, you will be put to death.

Access to God Through Baptism and the Holy Spirit

However, if you are baptized in water and receive the Holy Spirit, you can enter the Tabernacle at any moment. You will have direct access to God. You can pray, partake of the showbread, and ask God for the Holy Spirit, adding oil to the menorah. You can carry out the duties of the priest inside the Tabernacle every day of your life once you are baptized in the name of the Father, the Son, and the Holy Spirit.

The Inevitability of God's Word

But if you reject water baptism and attempt to enter the Tabernacle without first being cleansed with water at the brazen laver, you will face death. Jesus stated, "Unless you are born of water and the Spirit, you cannot see the Kingdom of God." For those who have read everything in this book thus far and still refuse water baptism, there is nothing I can say that will convince you, yet nothing you say will change the inevitable outcome.

Obedience to Jesus's Commands

God has declared in the Holy Bible that Jesus is the Anointed One, the Christ, and the King of Kings. Upon His ascension, Jesus affirmed that He possessed all power in heaven and on earth, commanding His disciples to go into all nations, teaching them all that He had commanded, including baptizing in the name of the Father, the Son, and the Holy Spirit.

The Choice Between Wisdom and Foolishness

If you hear Jesus's commands and obey them, you are building on solid ground. If you hear His commands and fail to obey them, you are building on unstable ground. You are either wise virgins with oil in your lamps or foolish virgins without oil. The door will eventually close. The wise virgins will be inside, celebrating the wedding feast, while the foolish virgins will remain outside, knocking on the door but unable to enter.

The Path to Spiritual Fulfillment

If you want oil in your lamp to attend the wedding feast, you must wash with water at the brazen laver before you enter the Tabernacle, just as Moses instructed when he constructed it. This act

sanctifies you, permitting you to enter the tabernacle and add oil to the menorah. If you desire for your prayers to be acknowledged and seek direct access to God, consider getting baptized. You will be granted the Holy Spirit, who will seal you until the day of redemption, and His presence within you will bring about your sanctification. This process of sanctification is made possible solely through the one sacrifice of Jesus on the cross.

May God's grace and peace be with you.
In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Once Saved, Always Saved (OSAS)

By David Michael Curtis

The file "Once Saved, Always Saved (OSAS)." by David Michael Curtis is a theological discussion about whether Christians can lose their salvation.

- **The author questions the "Once Saved, Always Saved" doctrine**, arguing that it can give false security to those who have not truly repented and experienced spiritual regeneration. He presents the idea that salvation requires a transformed heart, repentance, and an ongoing relationship with God.
- **He challenges the notion that a single act, such as saying the "sinner's prayer," guarantees eternal salvation without genuine repentance.**
- **He uses hypothetical scenarios and biblical verses to illustrate that those who continue in sinful behavior after professing faith may not be truly saved.**
- **He emphasizes the importance of repentance and bearing good fruit**, stating that those who do not repent and change their ways will face judgment.
- **He warns against false teachers who promote the "Once Saved, Always Saved" doctrine and condone continued sin.** He argues that this doctrine leads to a logical fallacy that ignores the Bible's teachings on repentance.
- **The author concludes that both faith and repentance are necessary for salvation.** True salvation involves a change of heart and a commitment to following God.

Dear Friends,

Yesterday, I had an experience while making a delivery to an affluent family in the countryside. The head of the household asked about my background, and I proudly mentioned that I come from Oregon. As our discussion progressed, I shared details about my nomadic lifestyle—having lived in various regions across the United States. My mission in traveling to these areas? Selling King James Version Bibles, character-building children's storybooks, and educating people about natural remedies.

However, our conversation took an unexpected turn. The gentleman asked a deep question: Can Christians lose their salvation? It's a subject that sparks passionate discussions among Christians with differing viewpoints. I explained that this issue involves complex layers of scripture, far beyond what we could cover in just five minutes within the comfort of his opulent living room. But today, I will attempt to provide a thoughtful written response.

The expression 'Once Saved, Always Saved' holds significant meaning for many believers. However, it often gives a false sense of security to those who may have undergone insincere

conversions—individuals who never truly repented of their sins—those who were never ‘born again’ or did not experience spiritual renewal.

For those who remain worldly and untransformed, the inquiry ‘Once Saved, Always Saved’ prompts the question: ‘Can one enter heaven without genuine repentance?’

Imagine this scenario: A young man participates in an evangelistic crusade, a prayer gathering, or a Sunday service. In these moments, he contemplates the reality of Christianity, the existence of God, and the approaching day of judgment. He feels convicted in his heart, urging him to change his life and turn toward God. The evangelist or minister offers an invitation—an altar call—for the attendees to come forward. The young man steps forward with hesitation, and an elder or deacon places a reassuring hand on his shoulder. He repeats a prayer, acknowledging his sinfulness and welcoming Jesus into his heart. The congregation celebrates, declaring him a Christian with eternal life and forgiven sins. Hallelujah!

So, my friend, where does salvation lie in this complex interplay of faith and grace? Some verses affirm the concept of eternal security:

1. **John 10:27-30:** Jesus declares that His sheep hear His voice, and no one can snatch them from His hand. The Father’s grip ensures their safety.
2. **Ephesians 1:13:** Believers are sealed with the Holy Spirit upon hearing the gospel and believing in Christ.

However, we must proceed with caution and acknowledge that these assurances are intended for those who accept the gospel, express remorse, and undergo baptism. The journey of faith requires a changed heart, a genuine change of mind, and a continuous relationship with God. The promises of reassurance and salvation do not extend to those who refuse to repent and remain unbelievers.

To highlight the seriousness of the issue, let's examine some hypothetical examples. Picture a young man involved in idol worship who, after reciting the ‘sinner’s prayer,’ continues to kneel before and honor statues. Consider an assassin who, following the ‘sinner’s prayer,’ persists in accepting contracts and committing murders for payment. Alternatively, visualize a young woman who is ensnared in prostitution, who, after saying the ‘sinner’s prayer,’ goes on selling her body. Then there’s the case of someone ensnared by addiction—whether to alcohol or drugs—who never escapes their harmful habits.

This raises the question: Is the concept of ‘Once Saved, Always Saved’ applicable to these individuals? It’s a subject that prompts much discussion and contemplation. The “sinner’s prayer” is frequently mentioned, where an individual declares their faith following a moment of conviction during a service. But does that single declaration ensure eternal salvation, especially in the absence of true repentance? Or is this approach seen as ‘another gospel’? If the idolater continues in their idolatry? If the assassin keeps on killing? If the prostitute continues selling her body?

Imagine that you are with me in the opulent home of a wealthy individual, surrounded by luxurious decor, as we attempt to condense centuries of theological discussion into a concise reply. Five minutes felt vastly insufficient. Therefore, I resolved to write out a considered response that thoroughly explores the nuances of faith and grace.

Yet, let me express my suspicion. I have a sense that the affluent man who posed this question—his conscience may have been a site of conflict. As he diligently studied the King James version of the Bible, its passages resonated deeply within him. However, the comforting notion of ‘Once Saved, Always Saved’ might have offered him refuge. It was as if he had cauterized his conscience, straying from the righteous path. Accumulating riches and seeking earthly delights—the indicators of seeds that fell on thorny ground.

Matthew 13:22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

Luke 8:14 And that which fell among thorns are they, which, when they have heard, go forth, and are **choked with cares and riches and pleasures of this life**, and bring no fruit to perfection.

What happens to those who do not produce the fruit of repentance?

Matthew 3:10 And now also the axe is laid unto the root of the trees: therefore **every tree which bringeth not forth good fruit is hewn down, and cast into the fire**.

Matthew 7:19 **Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.**

John 15:2, 6 **Every branch in me that beareth not fruit he taketh away:** and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit... If a man abide not in me, **he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned**.

The affluent individual I conversed with yesterday dismissed the idea of “fruits of repentance” as unimportant to salvation. However, I indicated that all three of these passages end with a serious consequence for those who do not produce fruit—they are thrown into the fire. To me, this clearly appears to be a matter of salvation.

Returning to the previous examples:

- Must an idolater repent and cease worshiping statues?
- Must a prostitute repent and halt selling her body?
- Must an assassin repent and stop taking lives?
- Do the wealthy need to repent and renounce their greed?

Last week, I stumbled upon a video titled (Will Backsliders Be Raptured?) by a well-known Calvary Chapel pastor, Jack Hibbs. In it, he asserted that individuals who continue in adultery will be saved, based on the principle of 'Once Saved, Always Saved.'

This is exactly the trap that the doctrine of 'Once Saved, Always Saved' inevitably leads to. This false teaching relies on a Logical Fallacy. The question, 'Can a Christian lose his salvation?' is the incorrect inquiry. The correct question is, "If a person does not repent, can he truly be saved?" Scripture provides an answer to this through the example of Simon Magus in the book of Acts.

Simon Magus Believed and was Baptized but Never Repented.

Simon Magus is associated with the founding of Gnosticism and the antichrists mentioned in the Epistles of Saint John.

Caution! The video featuring Jack Hibbs, referenced earlier, promotes 'the doctrine of the Nicolaitans,' which is also known as 'the doctrine of Balaam' and 'Jezebel,' endorsing acts of adultery and fornication. Paul cautioned, 'Do not be misled!' by false teachers who claim it's acceptable to engage in fornication.

Revelation 2:14-15 But I have a few things against thee because thou hast there them that hold **the doctrine of Balaam**, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and **to commit fornication**. So hast thou also them that hold **the doctrine of the Nicolaitans**, which thing I hate.

Revelation 2:20 Notwithstanding I have a few things against thee, because **thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication**, and to eat things sacrificed unto idols.

1 Corinthians 6:9-10 Know ye not that the unrighteous shall not inherit the kingdom of God? **Be not deceived: neither fornicators, nor idolaters, nor adulterers**, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, **shall inherit the kingdom of God.**

Ephesians 5:3-6 But **fornication**, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that **no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God**. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Logical Fallacy: 'Once Saved, Always Saved'

The concept of 'Once Saved, Always Saved' creates a conflict between two doctrines.

For instance: Is Repentance Required?

- The Scripture indicates that salvation comes through grace via faith, as stated in Ephesians 2:8-9. (Doctrine #1)
- The 'Once Saved, Always Saved' fallacy claims: "Consequently, repentance is unnecessary." (contradicting Doctrine #1 with what the Bible teaches about repentance; Doctrine #2)

Note: Both faith and repentance hold significant importance in the scriptures.

The 'Once Saved, Always Saved' fallacy example above overlooks everything the Bible teaches and commands regarding repentance.

Genesis 6:3; Leviticus 26:40; 1 Kings 8:33, 38, 47; 2 Kings 21:27-29; 2 Chronicles 6:26; 7:14; 33:12-13; Job 33:27; 42:6; Psalm 95:7-8; Proverbs 28:13; Isaiah 1:16-17; 45:22; Jeremiah 8:6; 31:19; Ezekiel 14:6; 16:61, 63; 18:30-32; Jonah 3:5-8; Zechariah 12:10; Matthew 3:2; 4:17; 6:19-21; 9:13; 11:20-24; 12:41; 21:29, 32; 26:75; 27:3-5; Mark 1:15; 6:12; Luke 13:3, 5; 15:7, 10, 17-21; 16:30-31; 18:13; 19:8; 23:40-41; 24:47; John 3:16; Acts 2:37, 38; 3:19; 5:31; 8:22; 11:18; 14:15; 17:30; 19:18; 20:21; 26:20; Romans 2:4; 2 Corinthians 5:17; 7:9-11; Galatians 1:23; Colossians 3:2; 1 Thessalonians 1:9; 2 Timothy 2:25; Hebrews 6:4-6; 12:1-2; 1 Peter 3:20; 2 Peter 3:9; 1 John 1:9; Revelation 2:5, 16, 21; 3:3, 19; 9:20; 16:9.

Faith and Repentance are Both Conditions of Salvation.

The 'Once Saved, Always Saved' misconception renders repentance unnecessary, rendering it an optional concept at most. It promotes the idea that repentance is no longer a concern for Christians. The notion that 'repentance is beneficial' implies that as long as someone believes in 'Once Saved, Always Saved,' they can be confident about their entrance into heaven, even if they persist in engaging in fornication.

TOPICAL BIBLE STUDIES (KJV)

The Atonement: Jesus Christ's Death on the Cross

Jesus Christ learned obedience from the things he suffered.

Hebrews 5:8 Though he were a Son, yet **learned he obedience by the things which he suffered;**

By the obedience of one shall many be made righteous.

Romans 5:17-19 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life **by one, Jesus Christ.**) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so **by the righteousness of one the free gift came** upon all men unto justification of life. For as by one man's disobedience many were made sinners, so **by the obedience of one shall many be made righteous.**

The Word of Faith.

Romans 10:8-13 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, **the word of faith, which we preach;** That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. **For whosoever shall call upon the name of the Lord shall be saved.**

Received ye the Spirit By Faith, or by the Law?

Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by **the hearing of faith?**

Galatians 3:5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or **by the hearing of faith?**

Christ Suffered "Once," Not Daily.

Hebrews 7:27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for **this he did once**, when he offered up himself.

Hebrews 9:7. But **into the second went the high priest alone once every year**, not without blood, which he offered for himself, and *for* the errors of the people:

Hebrews 9:12. Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place**, having obtained eternal redemption *for us*.

Hebrews 9:25-26. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

Hebrews 9:28. So **Christ was once offered to bear the sins of many**; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10:10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

1 Peter 3:18. For **Christ also hath once suffered for sins**, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

This Do in Remembrance of Me.

Take Up His Cross Daily (In Memory), and Follow Me.

Luke 9:23. and he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

Luke 22:14-20. and when the hour was come, he sat down, and the twelve apostles with him. and he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. and he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. and he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: **this do in remembrance of me**. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

1 Corinthians 15:1-4. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, **if ye keep in memory what I preached unto you**, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 11:23-26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: and when he had given thanks, he brake *it*, and said, **Take, eat: this is my body, which is broken for you: this do in remembrance of me**. After the same manner also *he took* the cup, when he had supped, saying, **This cup is the**

new testament in my blood: **this do ye, as oft as ye drink it, in remembrance of me.** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Christ's One-Time Death on the Cross Obtained Eternal Redemption For Us

Hebrews 9:12 Neither by the blood of goats and calves, **but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

Believers are SANCTIFIED by the Cross ONCE—Forever.

Hebrews 10:10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Believers Are PERFECTED by the Cross ONCE—Forever.

Hebrews 10:14. For by one offering he hath perfected for ever them that are sanctified.

Believers Are WASHED by the Cross.

Revelation 1:5. and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,**

Believers Are JUSTIFIED by the Cross.

1 Corinthians 6:11. and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Romans 5:9. Much more then, **being now justified by his blood,** we shall be saved from wrath through him.

Believers Are FORGIVEN of ALL Sin by the Cross.

Ephesians 1:7. In whom **we have redemption through his blood, the forgiveness of sins,** according to the riches of his grace;

1 John 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.**

Believers Have the ATONEMENT Right Now.

Romans 5:11. and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Believers Have PEACE With God.

Romans 5:1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Believers Have Been RECONCILED With God by the Cross.

2 Corinthians 5:17-21. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. and all things are of **God, who hath reconciled us to himself by Jesus Christ**, and hath given to us the ministry of reconciliation; To wit, that **God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;** and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Let's Recap:

- Jesus ONE Offering Upon the Cross in AD 33, was for the Sins of the WHOLE World.
- God's Wrath Has Been Eternally Satisfied by the Cross.
- Believers are SANCTIFIED.
- Believers are PERFECTED.
- Believers are WASHED.
- Believers are JUSTIFIED.
- Believers have the ATONEMENT right now.
- Believers have PEACE with God.
- Believers have Been RECONCILED with God by Jesus death on the Cross.

Jesus PURGED Our Sins, by Himself, & then He Sat Down. Hebrews 1:3.

The Cross, a Finished Work

Jesus Offering Upon the Cross was for the Sins of the WHOLE World.

God's Wrath Has Been ETERNALLY Satisfied by the Cross.

Believers are PERFECTED Forever.

Believers are WASHED.

Believers are SANCTIFIED Forever by the Cross.



Believers have Been RECONCILED with God by the Cross.

Believers are JUSTIFIED.

Believers have the ATONEMENT Now.

Believers have PEACE with God.

Jesus PURGED Our Sins by Himself, & then He Sat Down.

The blood of Jesus Christ, his Son, cleansed us from all sin.

Ephesians 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Revelation 1:5. and from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. **Unto him that loved us, and washed us from our sins in his own blood,**

Jesus Redeemed us to God by His Blood.

Revelation 5:9. and they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for **thou wast slain, and hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation;

Revelation 7:14. and I said unto him, Sir, thou knowest. and he said to me, These are they which came out of great tribulation, **and have washed their robes, and made them white in the blood of the Lamb.**

Names Can Be Removed from the Book of Life

Psalms 69:28. Let them be blotted out of the book of the living, and not be written with the righteous.

Exodus 32:32. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

Revelation 22:19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book.

When are Names Written in the Book of Life

At Conversion? NO!

Luke 22:32 But I have prayed for thee, that thy faith fail not: and **when thou art converted, strengthen thy brethren.**

NOTE: While attending the last supper, Jesus told Peter, that he had NOT been converted yet.

The Apostles' Names Had Already Been Written in Heaven.

Luke 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather **rejoice, because your names are written in heaven.**

Before I Formed Thee in the Belly, I Knew Thee.

Jeremiah 1:5. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

The Very Hairs of Your Head Are All Numbered.

Matthew 10:30 But the very hairs of your head are all numbered.

The Lamb's Book of Life, Written Before the World Began

The Promise of Eternal Life Is in Christ Jesus.

2 Timothy 1:1. ¶ Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.

Saved & Called In Christ Jesus Before the World Began.

2 Timothy 1:9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

God Promised Eternal Life Before Creation.

Titus 1:2. In hope of eternal life, which God, that cannot lie, promised before the world began;

God Promised His Son As A Lamb Before Creation.

Revelation 13:8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

The Book of Life, Written Before the World Was Created.

Revelation 17:8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Those Found in the Book of Life

Enter The Kingdom of God.

Revelation 21:27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life.

Those Not Found in the Book of Life.

Revelation 20:15. And whosoever was not found written in the Book of Life was cast into the lake of fire.

Jesus is the Saviour of the World.

1 John 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Jesus Died for the Sins of the Whole World.

1 John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Again, Names Can Be Removed from the Book of Life.

Psalm 69:28. Let them be blotted out of the book of the living, and not be written with the righteous.

Exodus 32:32. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

Revelation 22:19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book.

Jesus Will Not Blot Out Overcomers from the Book of Life

Revelation 3:5 He that overcometh, the same shall be clothed in white raiment; and **I will not blot out his name out of the book of life**, but I will confess his name before my Father, and before his angels.

Believers Overcome "By The Blood of the Lamb."

Revelation 12:11. And **they overcame him by the blood of the Lamb**, and by the word of their testimony; and they loved not their lives unto the death.

"What Can Wash Away My Sin?

Nothing But the Blood of Jesus.

What Can Make Me Whole Again?

Nothing But the Blood of Jesus."

Everyone in the Book of Life will be Resurrected.

Daniel 12:1-3. ¶ And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and **at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.**

The Book of Life Is Unsealed During the Judgment.

Revelation 20:12,15. And I saw the dead, small and great, stand before God; **and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.** and *whosoever was not found written in the book of life was cast into the lake of fire.*

Those in the Book of Life Will Not Be Condemned.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and **shall not come into condemnation;** but is passed from death unto life.

Those in the Book of Life Will be Safe in the City.

Isaiah 4:3. And it shall come to pass, that he that is left in zion, and he that remaineth in jerusalem, shall be called holy, even ***every one that is written among the living in Jerusalem:***

Missionaries Have Their Names Written in the Book of Life.

Philippians 4:3. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other **my fellowlabourers, whose names are in the book of life.**

Foreknowledge, Election & Predestination.

Ephesians 1:4-5. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Elect According to the Foreknowledge of God

1 Peter 1:2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Whom He Did Foreknow, He Also Did Predestinate

Romans 8:29-30. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

TYING IT ALL TOGETHER

1. God promised eternal life before the world began.
2. By promising to give His son before the world was made.
3. Based on this promise God wrote the names of everyone who would ever be born into the Book of Life.
4. Able, Noah, Abraham, and Moses all sacrificed lambs, in faith looking forward to when the Son of God would be born the Lamb of God, that would die for the sins of the world.
5. Jesus is the Son of God, the Christ, the Lamb of God.
6. The Book of Life is "The Lamb's Book of Life."
7. Everyone in history that has put their trust in the Lamb of God (from Abel until our own times, by those who trust in the death of Jesus on the Cross), are promised that they will be saved by faith in His atoning death. Jesus promised believers that **"I will not blot out his name out of the Book of Life."** Names are kept in the Book of Life by faith in the blood of the Lamb. Jesus is the only way.
8. Through idolatry, sin and unbelief, most of the world throughout history has rejected Jehovah God, during Old Testament times, who later was named Jesus Christ at His birth *This has resulted in most of the worlds names being removed from the Book of Life. In comparison, few have kept their names in the Book of Life.*

Matthew 7:13-14 Enter ye in at the strait gate: for **wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:** because **strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.**

Revelation 20:7-8 And when the thousand years are expired, Satan shall be loosed out of his prison, **and shall go out to deceive the nations which are in the four quarters of the earth,** gog and magog, to gather them together to battle: ***the number of whom is as the sand of the sea.***

Those whose names are removed from the Book of Life have books of their own in heaven, which record every idle word ever spoken and every deed ever done, whether good or evil. During the judgment, those books will demonstrate why their names were removed from the Lamb's Book of Life.

Unrepentant Sins That Result in Being Outside the City of God

Different Degrees of Punishment

Luke 12:47-48 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

THERE ARE SINS NOT UNTO DEATH

1 John 5:16-17 If any man see his brother sin **a sin which is not unto death**, he shall ask, and he shall give him life for **them that sin not unto death**. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and **there is a sin not unto death**.

God Forgives All Who Repent and Believe the Gospel

Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: **repent ye, and believe the gospel**.

Luke 24:47 And that **repentance and remission of sins should be preached in his name** among all nations, beginning at Jerusalem.

God Forgives All Who Humble Themselves and Confess Their Sins

1 John 1:9 If we confess our sins, he is faithful and just to forgive us *our sins*, and to cleanse us from all unrighteousness.

Luke 18:13-14 And the publican, standing afar off, would not lift up so much as *his eyes* unto heaven, but smote upon his breast, saying, **God be merciful to me a sinner. I tell you, this man went down to his house justified** rather than the other: for every one that exalteth himself shall be abased; and **he that humbleth himself shall be exalted**.

THERE ARE SINS UNTO DEATH

1 John 5:16-17 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. **THERE IS A SIN UNTO DEATH: I do not say that he shall pray for it**. All unrighteousness is sin: and there is a sin not unto death.

The Wrath of God Upon the Children of Disobedience.

Ephesians 5:3-6. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person,

nor covetous man, who is an idolater, **HATH ANY INHERITANCE IN THE KINGDOM OF CHRIST AND OF GOD.** Let no man deceive you with vain words: for **BECAUSE OF THESE THINGS COMETH THE WRATH OF GOD UPON THE CHILDREN OF DISOBEDIENCE.**

The Unrighteous Shall Not Inherit the Kingdom of God.

1 Corinthians 6:9-10. Know ye not that **THE UNRIGHTEOUS SHALL NOT INHERIT THE KINGDOM OF GOD?** *Be not deceived:* neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, **SHALL INHERIT THE KINGDOM OF GOD.**

Such Shall Not Inherit the Kingdom of God.

Galatians 5:19-21. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that **THEY WHICH DO SUCH THINGS SHALL NOT INHERIT THE KINGDOM OF GOD.**

By Nature, The Children of Wrath.

Ephesians 2:2-3. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in **THE CHILDREN OF DISOBEDIENCE:** Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature **THE CHILDREN OF WRATH,** even as others.

Shall Have Their Part in The Lake of Fire.

Revelation 21:8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **SHALL HAVE THEIR PART IN THE LAKE WHICH BURNETH WITH FIRE AND BRIMSTONE:** which is the second death.

For Without Are.

Revelation 22:15. **FOR WITHOUT ARE** dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

The Wrath of God on The Children of Disobedience.

Colossians 3:5-6. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: **FOR WHICH THINGS' SAKE THE WRATH OF GOD COMETH ON THE CHILDREN OF DISOBEDIENCE:**

They Which Commit Such Things Are Worthy of Death

Romans 1:28-32. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who **KNOWING THE JUDGMENT OF GOD, THAT THEY WHICH COMMIT SUCH THINGS ARE WORTHY OF DEATH**, not only do the same, but have pleasure in them that do them.

The Law Is Not Made for The Lawless

1 Timothy 1:9-10. Knowing this, that **THE LAW IS NOT MADE FOR A RIGHTEOUS MAN, BUT FOR THE LAWLESS AND DISOBEDIENT**, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Such Were Some of You

1 Corinthians 6:11 And **SUCH WERE SOME OF YOU**: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Corinthians 12:2 *Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.*

Titus 3:3-6 *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.* **4** But after that the kindness and love of God our Saviour toward man appeared, **5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; **6** Which he shed on us abundantly through Jesus Christ our Saviour;

1 Peter 4:2-3 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. **3** *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:*

Romans 6:17-19 But God be thanked, that ye were *the servants of sin*, but ye have obeyed from the heart that form of doctrine which was delivered you. **18** Being then made free from sin, ye became the servants of righteousness. **19** I speak after the manner of men because of the infirmity of your flesh: for *as ye have yielded your members servants to uncleanness and to iniquity unto iniquity*; even so now yield your members servants to righteousness unto holiness.

Ephesians 2:1-3 ¶ And you *hath he quickened*, who were dead in trespasses and sins; **2** *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:* **3** *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.*

If Any Man Sin, We Have an Advocate with The Father

1 John 2:1-2 My little children, these things write I unto you, that ye sin not. And **IF ANY MAN SIN, WE HAVE AN ADVOCATE WITH THE FATHER, JESUS CHRIST** the righteous: And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

The Blood of Jesus Christ His Son Cleanseth Us From All Sin

1 John 1:7. But if we walk in the light, as he is in the light, we have fellowship one with another, and **THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN.**

“Believe the Gospel” – Faith

We are saved by hope.

Romans 8:24-25 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*.

Is the substance of things hoped for.

Hebrews 11:1. Now Faith is the substance of things hoped for, the evidence of things not seen.

Is the evidence of things not seen.

Hebrews 11:1. Now Faith is the substance of things hoped for, the evidence of things not seen.

Faith is Commanded.

Matthew 11:22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

1 John 3:23. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

The Objects of, Are.

God.

John 14:1. Let not your heart be troubled: ye believe in God, believe also in me.

Christ.

John 6:29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Acts 20:21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and Faith toward our Lord Jesus Christ.

Writings of Moses.

John 5:46. For had ye believed Moses, ye would have believed me: for he wrote of me.

Acts 24:14. But this I Confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things which are written in The Law and in the Prophets:

Writings of the Prophets.

2 Chronicles 20:20. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his Prophets, so shall ye prosper.

Acts 26:27. King Agrippa, believest thou the Prophets? I know that thou believest.

The Gospel.

Mark 1:15. And saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel.

Promises of God.

Romans 4:21. And being fully persuaded that, what he had promised, he was able also to perform.

Hebrews 11:13. These all died in Faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

In Christ Is

The gift of God.

Romans 12:3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of Faith.

Ephesians 2:8. For by grace are ye saved through Faith; and that not of yourselves: it is the gift of God:

Ephesians 6:23. Peace be to the Brethren, and love with Faith, from God the Father and the Lord Jesus Christ.

Philippians 1:29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

The work of God.

Acts 11:21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

1 Corinthians 2:5. That your Faith should not stand in the wisdom of men, but in the power of God.

Precious.

2 Peter 1:1. Simon Peter, a Servant and an apostle of Jesus Christ, to them that have obtained like precious Faith with us through the righteousness of God and our Saviour Jesus Christ:

Most holy.

Jude 20. But ye, beloved, building up yourselves on your most holy Faith, praying in the Holy Ghost,

Fruitful.

1 Thessalonians 1:3. Remembering without ceasing your work of Faith, and labour of love, and Patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

Accompanied by repentance.

Mark 1:15. And saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel.

Luke 24:47. And that repentance and remission of Sins should be preached in his name among all nations, beginning at Jerusalem.

Followed by conversion.

Acts 11:21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Christ is the Author and Finisher of.

Hebrews 12:2. Looking unto Jesus the author and finisher of our Faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Is a gift of the Holy Ghost.

1 Corinthians 12:9. To another Faith by the same Spirit; to another the Gifts of Healing by the same Spirit;

The Scriptures are designed to produce.

John 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

2 Timothy 3:15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto Salvation through Faith which is in Christ Jesus.

Preaching is designed to produce.

John 17:20. Neither pray I for these alone, but for them also which shall believe on me through their word;

Acts 8:12. But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Romans 10:14-15. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

Romans 10:17. So then Faith cometh by hearing, and hearing by the word of God.

1 Corinthians 3:5. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

Through It Is

Remission of Sins.

Acts 10:43. To him give all the Prophets Witness, that through his name whosoever believeth in him shall receive remission of Sins.

Romans 3:25. Whom God hath set forth to be a propitiation through Faith in his blood, to declare his righteousness for the remission of Sins that are past, through the forbearance of God;

Justification.

Acts 13:39. And by him all that believe are justified from all things, from which ye could not be justified by The Law of Moses.

Romans 3:21-22. But now the righteousness of God without The Law is manifested, being witnessed by The Law and the Prophets; Even the righteousness of God which is by Faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 3:28. Therefore we conclude that a man is justified by Faith without the deeds of The Law.

Romans 5:1. Therefore being justified by Faith, we have peace with God through our Lord Jesus Christ:

Galatians 2:16. Knowing that a man is not justified by the works of The Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the works of The Law: for by the works of The Law shall no flesh be justified.

Salvation.

Mark 16:16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts 16:31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Sanctification.

Acts 15:9. And put no difference between us and them, purifying their hearts by Faith.

Acts 26:18. To open their eyes, *and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

Spiritual Light.

John 12:36. *While ye have light, believe in the light, that ye may be the children of light.* These things spake Jesus, and departed, and did hide himself from them.

John 12:46. *I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

Spiritual life.

John 20:31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Galatians 2:20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the Faith of the Son of God, who loved me, and gave himself for me.

Eternal Life.

John 3:15. *That whosoever believeth in him should not perish, but have eternal life.*

John 6:40. *And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

John 6:47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.

Rest in heaven.

Hebrews 4:3. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Edification.

1 Timothy 1:4. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in Faith: so do.

Jude 20. But ye, beloved, building up yourselves on your most holy Faith, praying in the Holy Ghost,

Preservation.

1 Peter 1:5. Who are kept by the power of God through Faith unto Salvation ready to be revealed in the last time.

Adoption.

John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

Galatians 3:26. For ye are all the children of God by Faith in Christ Jesus.

Access to God.

Romans 5:2. By whom also we have access by Faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Ephesians 3:12. In whom we have boldness and access with confidence by the Faith of him.

Inheritance of the promises.

Galatians 3:22. But the scripture hath concluded all under Sin, that the promise by Faith of Jesus Christ might be given to them that believe.

Hebrews 6:12. That ye be not slothful, but followers of them who through Faith and Patience inherit the promises.

The gift of the Holy Ghost.

Acts 11:15-17. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Galatians 3:14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through Faith.

Ephesians 1:13. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your Salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,

Impossible to please God without.

Hebrews 11:6. But without Faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Justification is by, to be of grace.

Romans 4:16. Therefore it is of Faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of The Law, but to that also which is of the Faith of Abraham; who is the Father of us all,

Essential to the profitable reception of the Gospel.

Hebrews 4:2. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with Faith in them that heard it.

Necessary in the Christian warfare.

1 Timothy 1:18. This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

1 Timothy 6:12. Fight the good fight of Faith, lay hold on Eternal Life, whereunto thou Art also called, and hast professed a good profession before many witnesses.

The Gospel effectual in those who have.

1 Thessalonians 2:13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Excludes self-justification.

Romans 10:3-4. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of The Law for righteousness to every one that believeth.

Excludes boasting.

Romans 3:27. Where is boasting then? It is excluded. By what law? of works? Nay: but by The Law of Faith.

Works by love.

Galatians 5:6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but Faith which worketh by love.

1 Timothy 1:5. Now the end of the commandment is Charity out of a pure heart, and of a good Conscience, and of Faith unfeigned:

Philemon 5. Hearing of thy love and Faith, which thou hast toward the Lord Jesus, and toward all Saints;

Produces

Hope.

Romans 5:2. By whom also we have access by Faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Joy.

Acts 16:34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

1 Peter 1:8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

Peace.

Romans 15:13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Confidence.

Isaiah 28:16. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

1 Peter 2:6. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Boldness in preaching.

Psalms 116:10. I believed, therefore have I spoken: I was greatly Afflicted:

2 Corinthians 4:13. We having the same spirit of Faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

Christ is precious to those having.

1 Peter 2:7. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

Christ dwells in the heart by.

Ephesians 3:17. That Christ may dwell in your hearts by Faith; that ye, being rooted and grounded in love,

Necessary in prayer.

Matthew 21:22. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

James 1:6. But let him ask in Faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

Those who are not Christ's have not.

John 10:26-27. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me:

Evidence of the new birth.

1 John 5:1. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that Begat loveth him also that is begotten of him.

By It Saints

Live.

Galatians 2:20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the Faith of the Son of God, who loved me, and gave himself for me.

Stand.

Romans 11:20. Well; because of unbelief they were broken off, and thou standest by Faith. Be not highminded, but fear:

2 Corinthians 1:24. Not for that we have dominion over your Faith, but are helpers of your joy: for by Faith ye stand.

Walk.

Romans 4:12. And the Father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that Faith of our Father Abraham, which he had being yet uncircumcised.

2 Corinthians 5:7. (For we walk by Faith, not by sight:)

Obtain a good report.

Hebrews 11:2. For by it the elders obtained a good report.

Overcome the world.

1 John 5:4-5. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our Faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Resist the devil.

1 Peter 5:9. Whom resist stedfast in the Faith, knowing that the same Afflictions are accomplished in your Brethren that are in the world.

Overcome the devil.

Ephesians 6:16. Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

Are supported.

Psalms 27:13. I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

1 Timothy 4:10. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Saints die in.

Hebrews 11:13. These all died in Faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Saints Should

Be sincere in.

1 Timothy 1:5. Now the end of the commandment is Charity out of a pure heart, and of a good Conscience, and of Faith unfeigned:

2 Timothy 1:5. When I call to remembrance the unfeigned Faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Abound in.

2 Corinthians 8:7 Therefore, as ye abound in every thing, in Faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

Continue in.

Acts 14:22. Confirming the souls of the disciples, and exhorting them to continue in the Faith, and that we must through much Tribulation enter into the Kingdom of God.

Colossians 1:23. If ye continue in the Faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Be strong in.

Romans 4:20-25. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him

that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification....

Stand fast in.

1 Corinthians 16:13. Watch ye, stand fast in the Faith, quit you like men, be strong.

Be grounded and settled in.

Colossians 1:23. If ye continue in the Faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Hold, with a Good Conscience.

1 Timothy 1:19. Holding Faith, and a good Conscience; which some having put away concerning Faith have made shipwreck:

Pray for the increase of.

Luke 17:5. And the Apostles said unto the Lord, Increase our Faith.

Have full Assurance of.

2 Timothy 1:12. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Hebrews 10:22. Let us draw near with a true heart in full Assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water.

True, evidenced by its fruits.

James 2:21-26. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also.

Without fruits, is Dead.

James 2:17. Even so Faith, if it hath not works, is Dead, being alone.

James 2:20. But wilt thou know, O vain man, that Faith without works is Dead?

James 2:26. For as the body without the spirit is Dead, so Faith without works is Dead also.

Examine whether you be in.

2 Corinthians 13:5. Examine yourselves, whether ye be in the Faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

All difficulties overcome by.

Matthew 17:20. And Jesus said unto them, *Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*

Matthew 21:21. Jesus answered and said unto them, *Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*

Mark 9:23. Jesus said unto him, *If thou canst believe, all things are possible to him that believeth.*

All things should be done in.

Romans 14:22. Hast thou Faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

Whatever is not of, is Sin.

Romans 14:23. And he that doubteth is damned if he eat, because he eateth not of Faith: for whatsoever is not of Faith is Sin.

Often tried by Affliction.

1 Peter 1:6-7. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your Faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Trial of, works Patience.

James 1:3. Knowing this, that the trying of your Faith worketh Patience.

The wicked often profess.

Acts 8:13. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the Miracles and signs which were done.

Acts 8:21. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

The wicked destitute of.

John 10:25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear Witness of me.

John 12:37. But though he had done so many Miracles before them, yet they believed not on him:

Acts 19:9. But when Divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

2 Thessalonians 3:2. And that we may be delivered from unreasonable and wicked men: for all men have not Faith.

Protection of, illustrated.

A shield,

Ephesians 6:16. Above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

A breastplate,

1 Thessalonians 5:8. But let us, who are of the day, be sober, putting on the breastplate of Faith and love; and for an helmet, the hope of Salvation.

Exemplified.

Caleb,

Numbers 13:30. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

Job,

Job 19:25. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

Shadrach,

Daniel 3:17. If it be so, (Our God Whom We Serve is Able to Deliver Us) from the burning Fiery Furnace, and he will deliver us out of thine hand, O king.

Daniel,

Daniel 6:10. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Daniel 6:23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Peter,

Matthew 16:16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

Woman who was a sinner,

Luke 7:50. And he said to the woman, Thy Faith hath saved thee; go in peace.

Nathanael,

John 1:49. Nathanael answered and saith unto him, Rabbi, thou Art the Son of God; thou Art the King of Israel.

Samaritans,

John 4:39. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Martha,

John 11:27. She saith unto him, Yea, Lord: I believe that thou Art the Christ, the Son of God, which should come into the world.

The Disciples,

John 16:30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

Thomas,

John 20:28. And Thomas answered and said unto him, My Lord and my God.

Stephen,

Acts 6:5. And the saying pleased the whole multitude: and they chose Stephen, a man full of Faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:

Priests,

Acts 6:7. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the Faith.

Ethiopian,

Acts 8:37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Barnabas,

Acts 11:24. For he was a good man, and full of the Holy Ghost and of Faith: and much people was added unto the Lord.

Sergius Paulus,

Acts 13:12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Philippian jailor,

Acts 16:31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Acts 16:34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Romans,

Romans 1:8. First, I thank my God through Jesus Christ for you all, that your Faith is spoken of throughout the whole world.

Colossians,

Colossians 1:4. Since we heard of your Faith in Christ Jesus, and of the love which ye have to all the Saints,

Thessalonians,

1 Thessalonians 1:3. Remembering without ceasing your work of Faith, and labour of love, and Patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

Lois,

2 Timothy 1:5. When I call to remembrance the unfeigned Faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Paul,

2 Timothy 4:7. I have fought a good fight, I have finished my course, I have kept the Faith:

Abel,

Hebrews 11:4. By Faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained Witness that he was Righteous, God testifying of his gifts: and by it he being Dead yet speaketh.

Enoch,

Hebrews 11:5. By Faith Enoch was translated that he should not see Death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Noah,

Hebrews 11:7. By Faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by Faith.

Abraham,

Hebrews 11:8. By Faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

Hebrews 11:17. By Faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

Isaac,

Hebrews 11:20. By Faith Isaac blessed Jacob and Esau concerning things to come.

Jacob,

Hebrews 11:21. By Faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

Joseph,

Hebrews 11:22. By Faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Moses,

Hebrews 11:24. By Faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

Hebrews 11:27. By Faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

Rahab,

Hebrews 11:31. By Faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

Gideon

Hebrews 11:32-33. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the Prophets: Who through Faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Hebrews 11:39. And these all, having obtained a good report through Faith, received not the promise:

“Repent!” What is Repentance?

What it is.

Isaiah 45:22. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.

Matthew 6:19-21. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

Acts 14:15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

2 Corinthians 5:17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Colossians 3:2. Set your affection on things above, not on things on the earth.

1 Thessalonians 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from Idols to serve the living and true God;

Hebrews 12:1-2. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the Sin which doth so easily Beset us, and let us run with Patience the race that is set before us, Looking unto Jesus the author and finisher of our Faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Commanded to all by God.

Ezekiel 18:30-32. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye.

Acts 17:30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

Commanded by Christ.

Revelation 2:5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Revelation 3:3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Given by God.

Acts 11:18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

2 Timothy 2:25. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Christ came to call sinners to.

Matthew 9:13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the Righteous, but sinners to repentance.

Christ exalted to give.

Acts 5:31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of Sins.

By the operation of the Holy Ghost.

Zechariah 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Called repentance unto life.

Acts 11:18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

Called repentance unto Salvation.

2 Corinthians 7:10. For godly sorrow worketh repentance to Salvation not to be repented of: but the sorrow of the world worketh Death.

We Should Be Led To, By

The long-suffering of God.

Genesis 6:3. And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

1 Peter 3:20. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

2 Peter 3:9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

The goodness of God.

Romans 2:4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

The chastisements of God.

1 Kings 8:47. Yet if they shall Bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have Sinned, and have done perversely, we have committed wickedness;

Revelation 3:19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

Godly sorrow works.

2 Corinthians 7:10. For godly sorrow worketh repentance to Salvation not to be repented of: but the sorrow of the world worketh Death.

Necessary to the pardon of Sin.

Acts 2:38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of Sins, and ye shall receive the gift of the Holy Ghost.

Acts 3:19. Repent ye therefore, and be converted, that your Sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 8:22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Conviction of Sin necessary to.

1 Kings 8:38. What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:

Proverbs 28:13. He that covereth his Sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Acts 2:37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and Brethren, what shall we do?

Acts 19:18. And many that believed came, and confessed, and shewed their deeds.

Preached

By Christ.

Matthew 4:17. From that time Jesus began to preach, and to say, **Repent: for the kingdom of heaven is at hand.**

Mark 1:15. And saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**

By John The Baptist.

Matthew 3:2. And saying, Repent ye: for the Kingdom of Heaven is at hand.

By the Apostles.

Mark 6:12. And they went out, and preached that men should repent.

Acts 20:21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and Faith toward our Lord Jesus Christ.

In the name of Christ.

Luke 24:47. **And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.**

Not to be repented of.

2 Corinthians 7:10. For godly sorrow worketh repentance to Salvation not to be repented of: but the sorrow of the world worketh Death.

The present time the season for.

Psalm 95:7-8. For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, 8 Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

There is joy in heaven over one sinner brought to.

Luke 15:7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Luke 15:10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Ministers should rejoice over their people on their.

2 Corinthians 7:9. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

Should be evidenced by fruits.

Isaiah 1:16-17. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek Judgment, relieve the oppressed, judge the fatherless, plead for the widow.

Should Be Accompanied By

Humility.

2 Chronicles 7:14. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their Sin, and will heal their land.

James 4:9-10. Be Afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.

Shame and confusion.

Ezra 9:6-15. And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens. Since the days of our fathers *have we been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day. And now for a little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail

in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this; Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping? O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

Jeremiah 31:19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

Ezekiel 16:61. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

Ezekiel 16:63. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

Self-abhorrence.

Job 42:6. Wherefore I Abhor myself, and repent in dust and ashes.

Confession.

Leviticus 26:40. If they shall Confess their iniquity, and the iniquity of their Fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

Job 33:27. He looketh upon men, and if any say, I have Sinned, and perverted that which was right, and it profited me not;

Faith.

Matthew 21:32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Mark 1:15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Acts 20:21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and Faith toward our Lord Jesus Christ.

Prayer.

1 Kings 8:33. When thy people Israel be smitten down before the enemy, because they have Sinned against thee, and shall turn again to thee, and Confess thy name, and pray, and make supplication unto thee in this house:

Acts 8:22. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

Conversion.

Acts 3:19. Repent ye therefore, and be converted, that your Sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 26:20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Turning from Sin.

2 Chronicles 6:26. When the heaven is shut up, and there is no Rain, because they have Sinned against thee; yet if they pray toward this place, and Confess thy name, and turn from their Sin, when thou dost afflict them;

Turning from idolatry.

Ezekiel 14:6. Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your Idols; and turn away your faces from all your abominations.

1 Thessalonians 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from Idols to serve the living and true God;

Greater zeal in the path of duty.

2 Corinthians 7:11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

Exhortations to.

Ezekiel 14:6. Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your Idols; and turn away your faces from all your abominations.

Ezekiel 18:30. Therefore I will Judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.

Acts 2:38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of Sins, and ye shall receive the gift of the Holy Ghost.

Acts 3:19. Repent ye therefore, and be converted, that your Sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

The Wicked

Averse to.

Jeremiah 8:6. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

Matthew 21:32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Not led to by the judgments of God.

Revelation 9:20. And the rest of the men which were not killed by these plagues yet Repented Not of the works of their hands, that they should not worship devils, and Idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

Revelation 16:9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they Repented Not to give him glory.

Not led to, by miraculous interference.

Luke 16:30-31. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Neglect the time given for.

Revelation 2:21. And I gave her space to repent of her Fornication; and she Repented Not.

Condemned for neglecting.

Matthew 11:20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Danger of neglecting.

Matthew 11:20-24. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.*

Luke 13:3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Luke 13:5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Neglect of, followed by swift Judgment.

Revelation 2:5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

Revelation 2:16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

Denied to apostates.

Hebrews 6:4-6. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God,

and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

Illustrated.

Luke 15:18-21. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Luke 18:13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

The Prodigal Son,

Luke 15:17-19. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.

The Repentant Son,

Matthew 21:29. He answered and said, I will not: but afterward he repented, and went.

Paul,

Galatians 1:23. But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

True Exemplified.

Israelites,

Judges 10:15-16. And the children of Israel said unto the LORD, We have Sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

David,

2 Samuel 12:13. And David said unto Nathan, I have Sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy Sin; thou shalt not die.

Manasseh,

2 Chronicles 33:12-13. And when he was in Affliction, he Besought the LORD his God, and humbled himself greatly before the God of his Fathers, And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

Job,

Job 42:6. Wherefore I Abhor myself, and repent in dust and ashes.

Nineveh,

Jonah 3:5-8. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

Matthew 12:41. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

Peter,

Matthew 26:75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Zaccheus,

Luke 19:8. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

Thief on the Cross,

Luke 23:40-41. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

Corinthians,

2 Corinthians 7:9-10. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in

nothing. For godly sorrow worketh repentance to Salvation not to be repented of: but the sorrow of the world worketh Death.

False Exemplified.

Saul,

1 Samuel 15:24-30. And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is* better than thou. And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent. Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God.

Ahab,

1 Kings 21:27-29. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the LORD came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

Judas,

Matthew 27:3-5. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have Sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

“God Be Merciful to Me a Sinner” – Confessing Sin

Luke 18:10-14. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

God requires.

Leviticus 5:5. And it shall be, when he shall be guilty in one of these things, that he shall Confess that he hath Sinned in that thing:

Hosea 5:15. I will go and return to my place, till they acknowledge their offence, and seek my face: in their Affliction they will seek me early.

God regards.

Job 33:27-28. He looketh upon men, and if any say, I have Sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the Light.

Exhortation to.

Joshua 7:19. And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make Confession unto him; and tell me now what thou hast done; hide it not from me.

Jeremiah 3:13. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

James 5:16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a Righteous man availeth much.

Promises to.

Leviticus 26:40-42. If they shall Confess their iniquity, and the iniquity of their Fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Proverbs 28:13. He that covereth his Sins shall not prosper: but whoso Confesseth and forsaketh them shall have mercy.

Should Be Accompanied With

Submission to punishment.

Leviticus 26:41. And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

Nehemiah 9:33. Howbeit thou Art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

Ezra 9:13. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast Punished us less than our iniquities deserve, and hast given us such deliverance as this;

Prayer for forgiveness.

2 Samuel 24:10. And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have Sinned greatly in that I have done: and now, I Beseech thee, O LORD, take away the iniquity of thy Servant; for I have done very foolishly.

Psalms 25:11. For thy name's sake, O LORD, pardon mine iniquity; for it is great.

Psalms 51:1. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Jeremiah 14:7-9. O LORD, though our iniquities testify against us, do thou it for thy name's sake: for our backslidings are many; we have Sinned against thee. O the hope of Israel, the saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man Astonied, as a mighty man that cannot save? yet thou, O LORD, Art in the midst of us, and we are called by thy name; leave us not.

Jeremiah 14:20. We acknowledge, O LORD, our wickedness, and the iniquity of our Fathers: for we have Sinned against thee.

Self-Abasement.

Isaiah 64:5-6. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou Art wroth; for we have Sinned: in those is continuance, and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Godly sorrow.

Psalms 38:18. For I will declare mine iniquity; I will be sorry for my Sin.

Lamentations 1:20. Behold, O LORD; for I am in distress: my Bowels are troubled; mine heart is turned within me; for I have grievously rebelled: abroad the sword bereaveth, at home there is as Death.

Forsaking Sin.

Proverbs 28:13 He that covereth his Sins shall not prosper: but whoso Confesseth and forsaketh them shall have mercy.

Restitution.

Numbers 5:6-7 Speak unto the children of Israel, When a man or woman shall commit any Sin that men commit, to do a trespass against the LORD, and that person be guilty; Then they shall Confess their Sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

Should be full and unreserved.

Psalms 32:5 I acknowledged my Sin unto thee, and mine iniquity have I not hid. I said, I will Confess my transgressions unto the LORD; and thou forgavest the iniquity of my Sin. Selah.

Psalms 51:3 For I acknowledge my transgressions: and my Sin is ever before me.

Psalms 106:6 We have sinned with our fathers, we have committed iniquity, we have done wickedly.

Followed by pardon.

Psalms 32:5 I acknowledged my Sin unto thee, and mine iniquity have I not hid. I said, I will Confess my transgressions unto the LORD; and thou forgavest the iniquity of my Sin. Selah.

1 John 1:9 If we Confess our Sins, he is Faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness.

Illustrated.

Luke 15:21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

Luke 18:13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

Exemplified.

Aaron,

Numbers 12:11 And Aaron said unto Moses, Alas, my lord, I Beseech thee, lay not the Sin upon us, wherein we have done foolishly, and wherein we have Sinned.

Israelites,

Numbers 21:6-7 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have Sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

1 Samuel 7:6 And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, We have Sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

1 Samuel 12:19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our Sins this evil, to ask us a king.

Saul,

1 Samuel 15:24 And Saul said unto Samuel, I have Sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

David,

2 Samuel 24:10 And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have Sinned greatly in that I have done: and now, I Beseech thee, O LORD, take away the iniquity of thy Servant; for I have done very foolishly.

Ezra,

Ezra 9:6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.

Nehemiah,

Nehemiah 1:6-7 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy Servant, which I pray before thee now, day and night, for the children of Israel thy

servants, and Confess the Sins of the children of Israel, which we have Sinned against thee: both I and my Father's house have Sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy Servant Moses.

Levites,

Nehemiah 9:4 Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the LORD their God.

Nehemiah 9:33-34 Howbeit thou Art just in all that is brought upon us; for thou hast done right, but we have done wickedly: Neither have our kings, our Princes, our priests, nor our Fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them.

Job,

Job 7:20 I have Sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

Daniel,

Daniel 9:4 And I prayed unto the LORD my God, and made my Confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

Peter,

Luke 5:8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

Thief,

Luke 23:41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing Amiss.

“In the Name of Jesus Christ,” – Confessing Christ

Influences of the Holy Spirit necessary to.

1 Corinthians 12:3. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

1 John 4:2. Hereby know ye the Spirit of God: Every spirit that [Confesseth] that Jesus Christ is come in the flesh is of God:

A test of being Saints.

1 John 2:23. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

1 John 4:2-3. Hereby know ye the Spirit of God: Every spirit that [Confesseth] that Jesus Christ is come in the flesh is of God: And every spirit that [Confesseth] not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Evidence of union with God.

1 John 4:15. Whosoever shall Confess that Jesus is the Son of God, God dwelleth in him, and he in God.

Necessary to Salvation.

Romans 10:9-10. That if thou shalt Confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the Dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth Confession is made unto Salvation.

Ensures His confessing us.

Matthew 10:32. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

The fear of man prevents.

John 7:13. Howbeit no man spake openly of him for fear of the Jews.

John 12:42-43. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not Confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God.

Persecution should not prevent us from.

Mark 8:35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

2 Timothy 2:12. If we suffer, we shall also reign with him: if we deny him, he also will deny us:

Must be connected with Faith.

Romans 10:9. That if thou shalt Confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the Dead, thou shalt be saved.

Consequences of not.

Matthew 10:33. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Exemplified.

Nathanael,

John 1:49. Nathanael answered and saith unto him, Rabbi, thou Art the Son of God; thou Art the King of Israel.

Peter,

John 6:68-69. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of Eternal Life. And we believe and are sure that thou Art that Christ, the Son of the living God.

Man born blind,

John 9:25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

John 9:33. If this man were not of God, he could do nothing.

Martha,

John 11:27. She saith unto him, Yea, Lord: I believe that thou Art the Christ, the Son of God, which should come into the world.

Peter and John,

Acts 4:7-12. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Apostles,

Acts 5:29-32. Then Peter and the other Apostles answered and said, We ought to obey God rather than men. The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of Sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

Acts 5:42. And daily in the temple, and in every house, they ceased not to Teach and preach Jesus Christ.

Stephen,

Acts 7:52. Which of the Prophets have not your Fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

Acts 7:59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Paul,

Acts 9:29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

Timothy,

1 Timothy 6:12. Fight the good fight of Faith, lay hold on Eternal Life, whereunto thou Art also called, and hast professed a good profession before many witnesses.

John,

Revelation 1:9. I John, who also am your brother, and companion in Tribulation, and in the kingdom and Patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Church in Pergamos,

Revelation 2:13. I know thy works, and where thou dwellest, even where Satan's Seat is: and thou holdest fast my name, and hast not denied my Faith, even in those days wherein Antipas was my Faithful martyr, who was slain among you, where Satan dwelleth.

Martyrs,

Revelation 20:4. And I saw thrones, and they sat upon them, and Judgment was given unto them: and I saw the souls of them that were beheaded for the Witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

“Be Converted, That Your Sins May Be Blotted Out”

Acts 3:19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

By God.

1 Kings 18:37. Hear me, O LORD, hear me, that this people may know that thou Art the LORD God, and that thou hast turned their heart back again.

John 6:44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Acts 21:19. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

By Christ.

Acts 3:26. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Romans 15:18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

By the power of the Holy Ghost.

Proverbs 1:23. Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Is of grace.

Acts 11:21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Acts 11:23. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would Cleave Unto the Lord.

Follows repentance.

Acts 3:19. Repent ye therefore, and be converted, that your Sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Acts 26:20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

Is the result of Faith.

Acts 11:21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Through The Instrumentality Of

The scriptures.

Psalms 19:7. The Law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

Ministers.

Acts 26:18. To open their eyes, and to turn them from darkness to Light, and from the power of Satan unto God, that they may receive forgiveness of Sins, and inheritance among them which are sanctified by Faith that is in me.

1 Thessalonians 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from Idols to serve the living and true God;

Self-examination.

Psalms 119:59. I thought on my ways, and turned my feet unto thy testimonies.

Lamentations 3:40. Let us search and try our ways, and turn again to the LORD.

Affliction.

Psalms 78:34. When he slew them, then they sought him: and they returned and inquired early after God.

Of Sinners, A Cause Of Joy.

To God.

Ezekiel 18:23. Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?

Luke 15:32. It was meet that we should make merry, and be glad: for this thy brother was Dead, and is alive again; and was lost, and is found.

To Saints.

Acts 15:3. And being brought on their way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the Brethren.

Galatians 1:23-24. But they had heard only, That he which persecuted us in times past now preacheth the Faith which once he destroyed. 24 And they glorified God in me.

Is necessary.

Matthew 18:3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven.

Commanded.

Job 36:10. He openeth also their ear to discipline, and commandeth that they return from iniquity.

Exhortations to.

Proverbs 1:23. Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

Isaiah 31:6. Turn ye unto him from whom the children of Israel have deeply revolted.

Isaiah 55:7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Jeremiah 3:7. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

Ezekiel 33:11. Say unto them, As I live, saith the Lord GOD, I have no pleasure in the Death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Promises connected with.

Nehemiah 1:9. But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have Chosen to set my name there.

Isaiah 1:27. Zion shall be redeemed with Judgment, and her converts with righteousness.

Jeremiah 3:14. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

Ezekiel 18:27. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

Pray for.

Psalms 80:7. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.

Psalms 85:4. Turn us, O God of our Salvation, and cause thine Anger toward us to cease.

Jeremiah 31:18. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou Art the LORD my God.

Lamentations 5:21. Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.

Is accompanied by Confession of Sin, and Prayer.

1 Kings 8:35. When heaven is shut up, and there is no Rain, because they have Sinned against thee; if they pray toward this place, and Confess thy name, and turn from their Sin, when thou afflictest them:

Danger of neglecting.

Psalms 7:12. If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

Jeremiah 44:5. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

Jeremiah 44:11. Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face against you for evil, and to cut off all Judah.

Duty of leading sinners to.

Psalms 51:13. Then will I Teach transgressors thy ways; and sinners shall be converted unto thee.

Encouragement for leading sinners to.

Daniel 12:3. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

James 5:19-20. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from Death, and shall hide a multitude of Sins.

Of Gentiles, predicted.

Isaiah 2:2. And it shall come to pass in the last days, that the mountain of the LORDS' house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Isaiah 11:10. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Isaiah 60:5. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the Abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Isaiah 66:12. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees.

Of Israel, predicted.

Ezekiel 36:25-27. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your Idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

“Be Baptized Every One of You,” – Baptism

As Administered By John.

Matthew 3:5-12. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. **I indeed baptize you with water unto repentance:** but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost,** and *with* fire: Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

John 3:23. And John also was baptizing in AEnon near to Salim, because there was much water there: and they came, and were baptized.

Acts 13:24. When John had first preached before his coming **the baptism of repentance** to all the people of Israel.

Acts 19:4. Then said Paul, **John verily baptized with the baptism of repentance**, saying unto the people, that **they should believe on him which should come after him, that is, on Christ Jesus.**

Christ's Example.

Matthew 3:13-15. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Luke 3:21. Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

Adopted By Christ.

John 3:22. After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

John 4:1-2. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,)

Jesus Christ Commanded To Be Baptized

Matthew 28:19-20. Go ye therefore, and **Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you:** and, lo, I am with you always, even unto the end of the world. Amen.

Peter Commanded To Be Baptized

Acts 10:47-48. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And **he commanded them to be baptized in the name of the Lord.** Then prayed they him to tarry certain days.

Acts 11:16. Then remembered I the word of the Lord, how that he said, **John indeed baptized with water; but ye shall be baptized with the Holy Ghost.**

Acts 16:15. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

Acts 16:33. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

Acts 18:8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of **the Corinthians hearing believed, and were baptized.**

Paul Commanded To Be Baptized

Acts 19:3-5. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, **John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus.**

In The Name Of The Father, The Son, And The Holy Ghost.

Matthew 28:19. Go ye therefore, and Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Acts 1:5. **For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.**

Acts 11:15-18. And as I began to speak, the Holy Ghost fell on them, ***as on us at the beginning.*** Then remembered I the word of the Lord, how that he said, **John indeed baptized with water; but ye shall be baptized with the Holy Ghost.** Forasmuch then as God gave them the like gift as *he did* unto us, **who believed on the Lord Jesus Christ**; what was I, that I could withstand God? When

they heard these things, they held their peace, and glorified God, saying, **Then hath God also to the Gentiles granted repentance unto life.**

In The Name Of Jesus Christ

Acts 19:5. When they heard *this*, they were baptized in the name of the Lord Jesus.

They That Gladly Received Peter's Words Were Baptized

Acts 2:41. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

Immediately Upon Hearing & Believing The Gospel

Acts 16:31-34. And they said, **Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.** And they spake unto him the word of the Lord, and to all that were in his house. And **he took them the same hour of the night**, and washed *their* stripes; **and was baptized, he and all his, straightway.** And when he had brought them into his house, he set meat before them, and rejoiced, **believing in God with all his house.**

"Much Water," The Outward And Visible Sign In.

1 Corinthians 10:2. And were all baptized unto Moses in the cloud **and in the sea;**

John 3:23. And John also was baptizing in AEnon near to Salim, **because there was much water there:** and they came, and were baptized.

Acts 8:36-39. And as they went on *their* way, **they came unto a certain water:** and the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and **they went down both into the water**, both Philip and the eunuch; and **he baptized him.** And **when they were come up out of the water**, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Acts 10:47. **Can any man forbid water**, that these should not be baptized, which have received the Holy Ghost as well as we?

Regeneration, The Inward And Spiritual Grace Of.

John 3:3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.

John 3:5-6. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Titus 3:5-7. Not by works of righteousness which we have done, but according to his mercy **he saved us, by the washing of regeneration, and renewing of the Holy Ghost**; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

Faith Necessary To.

Acts 8:36-38. And as they went on *their* way, they came unto a certain water: and the eunuch said, **See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.** And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Acts 18:8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

Acts 19:4-5. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that **they should believe on him which should come after him, that is, on Christ Jesus.** When they heard *this*, they were baptized in the name of the Lord Jesus.

Confession Of Sin Necessary To.

Matthew 3:6. And were **baptized of him in Jordan, confessing their sins.**

Repentance Necessary To.

Acts 2:38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Remission Of Sins, Signified By.

Acts 2:38. Then Peter said unto them, **Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins**, and ye shall receive the gift of the Holy Ghost.

Acts 22:16. And now why tarriest thou? arise, and **be baptized, and wash away thy sins**, calling on the name of the Lord.

Ephesians 5:26. That he might sanctify and cleanse it **with the washing of water** by the word,

There Is But One.

Ephesians 4:5. One Lord, one Faith, one baptism,

Rebaptism Necessary, When the Gospel is Not Understood, During The First Baptism

Acts 19:3-5. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus.

Acts 22:16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

ADMINISTERED TO

Individuals.

Acts 8:38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Acts 9:18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Households.

Acts 16:15. And when she was baptized, and her household, she Besought us, saying, If ye have judged me to be Faithful to the Lord, come into my house, and abide there. And she constrained us.

1 Corinthians 1:16. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

John's Baptism Was Unto Repentance.

Matthew 3:11. I indeed Baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall Baptize you with the Holy Ghost, and with fire:

Acts 19:3-5. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, **John verily baptized with the baptism of repentance**, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus.

Baptism is for the Remission of Sins, and the Gift of the Holy Ghost.

Acts 2:38-39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ **for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.**

The Believer is Sealed Immediately after Baptism, by the Holy Ghost.

Ephesians 1:13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also **after that ye believed, ye were sealed with that holy Spirit of promise,**

Ephesians 4:30. And grieve not **the holy Spirit of God, whereby ye are sealed unto the day of redemption.**

Unites With Christ's Death, Burial & Resurrection.

Romans 6:3-4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Colossians 2:12. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

Unites With Christ's Body, The Church.

1 Corinthians 12:13. For **by one Spirit are we all baptized into one body**, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Is How Believers Put On Christ.

Galatians 3:27-28. For **as many of you as have been baptized into Christ have put on Christ.** There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Genesis 3:21. Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Job 29:14. I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

Isaiah 61:10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

A Man Which had not on a Wedding Garment.

Matthew 22:11-14. And when the king came in to see the guests, **he saw there a man which had not on a wedding garment:** And he saith unto him, **Friend, how camest thou in hither not having a wedding garment?** And he was speechless. Then said the king to the servants, **Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.** For many are called, but few *are* chosen.

Conducted In Different Houses, Doesn't Divide the Church into Separate Denominations.

1 Corinthians 1:13-17. Is Christ divided? was Paul crucified for you? or **were ye baptized in the name of Paul?** I thank God that I baptized none of you, but Crispus and Gaius; **Lest any should say that I had baptized in mine own name.** And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For **Christ sent me not to baptize, but to preach the gospel:** not with wisdom of words, **lest the cross of Christ should be made of none effect.**

Galatians 3:27-28. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: **for ye are all one in Christ Jesus.**

Baptism Into Christ's Death Has Set Us Free From The Law

Romans 7:1-4. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. **Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.**

Replaced Circumcision As The Seal Of The New Covenant

Colossians 2:11-13. In whom also **ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism,** wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, ***hath he quickened together with him, having forgiven you all trespasses.***

One Baptism Vs. When Rebaptism Is Necessary.

Ephesians 4:5. states that there is one Lord, one faith, one baptism, and yet **Acts 19** demonstrates that when a correct understanding of the gospel is not present, a rebaptism is necessary,

The Thief On The Cross.

The thief on the cross demonstrates that faith in Jesus Christ is sufficient to save in extremely rare cases when baptism is impossible. However it is a misinterpretation when someone uses this isolated and very rare circumstance that prevented the thief from being baptized as an excuse to not be baptized, by somebody that is able to be baptized. Anyone that foolishly uses this example as a legal loophole or as a technicality, to downplay the importance of baptism and avoid being baptized, should be warned that there is no excuse for refusing to obey Christ's commandment to be baptized, when you are able to be baptized. If a miracle had set the thief on the cross free, you can be certain that he would have been baptized.

Baptism is Obedience to the Gospel Motivated by Love to Jesus Christ

Baptism Is Not "Salvation By Works."

Mark 16:16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

John 14:23-24. Jesus answered and said unto him, **If a man love me, he will keep my words:** and my Father will love him, and we will come unto him, and make our abode with him.

Matthew 7:24-25. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

All Who Refuse to Obey the Gospel Perish.

Mark 16:16. He that believeth and is baptized shall be saved; but **he that believeth not shall be damned.**

John 14:24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Matthew 7:26-27. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

2 Thessalonians 1:8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

1 Peter 4:17. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

Baptism "Saves."

In like Figure as the Ark "Saved" From The Flood.

1 Peter 3:20-21. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, **eight souls were saved by water. The like figure whereunto even baptism doth also now save us** (not the putting away of the filth of the flesh, but the answer of a good Conscience toward God,) by The Resurrection of Jesus Christ:

Mark 16:16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. The death of Jesus on the Cross saves from sin, Baptism is the sign that unites the repentant believer into Christ's death. Romans 6:1-4. Upon Baptism the believer receives the Holy Ghost, by which he is sealed unto the day of redemption.

The thief on the cross demonstrates that when circumstances make Baptism utterly impossible, Christ will redeem and rejoice with that person in Paradise. However when Baptism is possible, and it is refused, there is no forgiveness of sins. Such refusal is deemed unbelief and denial of Christ.

Baptism Did Not Save the Unrepentant Simon Magus.

Simon Magus Believed And Was Baptized.

Acts 8:12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then **Simon himself believed also: and when he was baptized**, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Simon Magus Had Not Received The Holy Ghost

Acts 8:16. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Why Not? Simon Magus Had Not Repented,

Faith, And Baptism In The Name Of The Lord Did Not Save Him. The Water Did Not Impart Any Supernatural Powers Or Graces To Simon Magus, Without Repentance, Simon Magus Was Still In The Gall Of Bitterness, And In The Bond Of Iniquity.

Acts 8:14-25. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, **that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)** Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. **Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.**

For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

Acts 8:36. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

Acts 8:38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Acts 9:18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Typified.

1 Corinthians 10:2. And were all baptized unto Moses in the cloud and in the sea;

“For the Remission of Sins,” – Forgiveness

What Happens to the Believer’s Future Sins, is the Big Question that Divide Christendom?

Believer’s Sins are Forgiven, they are not “Imputed” (Not Recorded)

- Past sins are forgiven.
- Future sins are not “imputed” (not recorded).

If thou, LORD, shouldst mark iniquities.

Job 25:4. How then can man be justified with God? or how can he be clean that is born of a woman?

Psalms 130:3. If thou, LORD, shouldst mark iniquities, O Lord, who shall stand?

Psalms 143:2. And enter not into Judgment with thy Servant: for in thy sight shall no man living be justified.

Blessed is the man to whom the Lord will not impute sin.

Romans 4:4-8. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom **God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.**

Not imputing their trespasses unto them.

2 Corinthians 5:17-21. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new. and all things *are* of **God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.** Now then we are ambassadors for Christ, as though God did beseech *you* by us: **we pray you in Christ's stead, be ye reconciled to God.** For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

This is as the waters of Noah unto me:

Isaiah 54:9-10. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Love keeps no record of being wronged.

1 Corinthians 13:4-5. (NLT) Love is patient and kind. Love is not jealous or boastful or proud or rude. It does not demand its own way. It is not irritable, and it **keeps no record of being wronged.**

1 John 4:7-8. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for **GOD IS LOVE.**

I will make an everlasting covenant with you, even the sure mercies of David.

Isaiah 55:1-3. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and **I will make an everlasting covenant with you, even the sure mercies of David.**

He shall bear their iniquities.

Isaiah 53:10-12. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for **he shall bear their iniquities.** Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and **he bare the sin of many, and made intercession for the transgressors.**

If he hath wronged thee, or oweth thee ought, put that on mine account.

Philemon 18-19. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

Who his own self bare our sins in his own body on the tree.

1 Peter 2:24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: **by whose stripes ye were healed.**

Christ also hath once suffered for sins.

1 Peter 3:18. For **Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,** being put to death in the flesh, but quickened by the Spirit:

The Blood Of Jesus Christ His Son Cleanseth Us From All Sin.

1 John 1:7-9. But if we walk in the light, as he is in the light, we have fellowship one with another, and **the blood of Jesus Christ his Son cleanseth us from all sin.** If we say that we have no sin, we deceive ourselves, and the truth is not in us. **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

Your Sins Are Forgiven.

1 John 2:12. I write unto you, little children, because **your sins are forgiven** you for his name's sake.

Whosoever Believeth In Him Shall Receive Remission Of Sins.

Acts 10:43. To him give all the prophets witness, that **through his name whosoever believeth in him shall receive remission of sins.**

Through Jesus Is Preached Unto You The Forgiveness Of Sins.

Acts 13:38. Be it known unto you therefore, men *and* brethren, that **through this man is preached unto you the forgiveness of sins:**

All That Believe Are Justified From All Things.

Acts 13:39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

That Your Sins May Be Blotted Out.

Acts 3:19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

We Have The Forgiveness Of Sins.

Colossians 1:14. In whom we have redemption through his blood, *even* the forgiveness of sins:

Having Forgiven You All Trespasses.

Colossians 2:13-14. and you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

To The Lord Our God Belong Mercies and Forgivenesses.

Daniel 9:9. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him.

We Have Redemption Through His Blood.

Ephesians 1:6-8. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence.

By Grace are ye Saved Through Faith.

Ephesians 2:4-9. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. **For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.**

Forgiving Iniquity and Transgression and Sin.

Exodus 34:6-7. and the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, **forgiving iniquity and transgression and sin**, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

He Had By Himself Purged Our Sins.

Hebrews 1:3. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, **when he had by himself purged our sins, sat down** on the right hand of the Majesty on high.

Their Sins and Iniquities Will I Remember No More.

Hebrews 10:17. And their sins and iniquities will I remember no more.

Hebrews 8:12. For I will be merciful to their unrighteousness, and **their sins and their iniquities will I remember no more.**

He Obtained Eternal Redemption For Us.

Hebrews 9:12. Neither by the blood of goats and calves, but **by his own blood he entered in once into the holy place, having obtained eternal redemption for us.**

The Blood Of Christ, Purges The Conscience.

Hebrews 9:14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, **purge your conscience from dead works** to serve the living God?

Though Your Sins Be As Scarlet.

Isaiah 1:18. Come now, and let us reason together, saith the LORD: **though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**

The People Shall Be Forgiven Their Iniquity.

Isaiah 33:24. and the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

The Lord Will Not Remember Thy Sins.

Isaiah 43:25. I, *even I, am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

I Have Blotted Out, As A Thick Cloud, Thy Transgressions.

Isaiah 44:22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Seek Ye The Lord While He May Be Found.

Isaiah 55:6-11. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

I Will Remember Their Sin No More.

Jeremiah 31:34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for **I will forgive their iniquity, and I will remember their sin no more.**

I Will Cleanse Them From All Their Iniquity.

Jeremiah 33:8. And I will cleanse them from all their iniquity, whereby they have sinned against me; and **I will pardon all their iniquities**, whereby they have sinned, and whereby they have transgressed against me.

I Will Pardon Them.

Jeremiah 50:20. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for **I will pardon them** whom I reserve.

Thou Art A Gracious God, and Merciful.

Jonah 4:2. And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

Ye May Be Clean From All Your Sins.

Leviticus 16:30. For on that day shall **the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the LORD.**

Romans 5:11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement.**

The Remission Of Their Sins.

Luke 1:77. To give knowledge of salvation unto his people by the remission of their sins,

Remission Of Sins Should Be Preached In His Name.

Luke 24:47. *And* that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

He Shall Save His People From Their Sins.

Matthew 1:21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

God Delighteth In Mercy.

Micah 7:18-19. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

Thou Art A God Ready To Pardon.

Nehemiah 9:17. And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but **thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.**

Who Forgiveth All Thine Iniquities.

Psalms 103:2-4. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

As The East Is From The West.

Psalms 103:12. As far as the east is from the west, so far hath he removed our transgressions from us.

The Lord Is Merciful and Gracious.

Psalms 103:7-8. He made known his ways unto Moses, his acts unto the children of Israel. The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

Blessed Is He Whose Transgression Is Forgiven.

Psalms 32:1. *A Psalm of David, Maschil.* Blessed *is he whose transgression is forgiven, whose sin is covered.*

Blot Out My Transgressions.

Psalms 51:1. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Create In Me A Clean Heart.

Psalm 51:9-13. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee.

As For Our Transgressions, Thou Shalt Purge Them Away.

Psalm 65:3. Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away.

O Lord, Art A God Full Of Compassion.

Psalm 86:15-16. But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth. O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

Thou, Lord, Art Good, and Ready To Forgive

Psalm 86:5. For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Jesus Loved Us and Washed Us From Our Sins.

Revelation 1:5. and from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

Revelation 7:14. and I said unto him, Sir, thou knowest. and he said to me, **These are they which** came out of great tribulation, and **have washed their robes, and made them white in the blood of the Lamb.**

There Shall Come Out Of Sion The Deliverer.

Romans 11:26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

I Shall Take Away Their Sins.

Romans 11:27. For this *is* my covenant unto them, when I shall take away their sins.

Where Sin Abounded, Grace Did Much More Abound.

Romans 5:20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

There Shall Be A Fountain Opened To The House Of David.

Zechariah 13:1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

“Ye Shall Receive the Gift of the Holy Ghost”

By the Father.

Nehemiah 9:20. Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

Luke 11:13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

By the Son.

John 20:22. And when he had said this, he breathed on *them*, and saith unto them, **Receive ye the Holy Ghost:**

To Christ without measure.

John 3:34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

GIVEN

Upon Baptism

Acts 2:38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

According to promise.

Acts 2:38-39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Upon the exaltation of Christ.

Psalms 68:18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

John 7:39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Through the intercession of Christ.

John 14:16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

In answer to prayer.

Luke 11:13. If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

Ephesians 1:16-17. Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

For instruction.

Nehemiah 9:20. Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

For comfort of Saints.

John 14:16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

To those who repent and believe.

Acts 2:38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

To those who obey God.

Acts 5:32. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

To the Gentiles.

Acts 10:44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

Acts 11:17. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Acts 15:8. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

Is abundant.

Psalm 68:9. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

John 7:38-39. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.)

Is permanent.

Isaiah 59:21. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

Haggai 2:5. According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

1 Peter 4:14. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

Is fructifying.

Isaiah 32:15. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Received through Faith.

Galatians 3:14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

An evidence of union with Christ.

1 John 3:24. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

1 John 4:13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

An earnest (down payment) of the inheritance of the Saints.

2 Corinthians 1:22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

2 Corinthians 5:5. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.

Ephesians 1:14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

A pledge of the continued favor of God.

Ezekiel 39:29. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD.

“Baptism with the Holy Ghost”

Foretold.

Ezekiel 36:25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Is through Christ.

Titus 3:6. Which he shed on us abundantly through Jesus Christ our Saviour;

Christ administered.

Matthew 3:11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

John 1:33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Promised to Saints Upon Water Baptism.

Acts 1:5. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 2:38. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 11:16. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

All Saints partake of.

1 Corinthians 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Necessity for.

John 3:5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Acts 19:2-6. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them,

Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Renews and cleanses the soul.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

1 Peter 3:20-21. Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

The Word of God instrumental to.

Acts 10:44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

Ephesians 5:26. That he might sanctify and cleanse it with the washing of water by the word,

Typified.

Acts 2:1-4. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

“Ye were Sealed with that Holy Spirit of Promise”

Christ received.

John 6:27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

Saints receive.

2 Corinthians 1:22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Ephesians 1:13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that holy Spirit of promise,**

Is unto the day of redemption.

Ephesians 4:30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

The wicked do not receive.

Revelation 9:4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Judgment suspended until all Saints receive.

Revelation 7:3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Typified.

Romans 4:11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

“Except a Man Be Born of Water and of the Spirit”

The New Birth.

The corruption of human nature requires.

John 3:6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Romans 8:7-8. Because the Carnal mind is enmity against God: for it is not subject to The Law of God, neither indeed can be. So then they that are in the flesh cannot please God.

None can enter heaven without.

John 3:3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God.

Effected By.

God.

John 1:13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

1 Peter 1:3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by The Resurrection of Jesus Christ from the Dead,

Christ.

1 John 2:29. If ye know that he is Righteous, ye know that every one that doeth righteousness is born of him.

The Holy Ghost.

John 3:6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Through the Instrumentality Of.

The word of God.

James 1:18 Of his own will Begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

1 Peter 1:23. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

The resurrection of Christ.

1 Peter 1:3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by The Resurrection of Jesus Christ from the Dead,

The ministry of the Gospel.

1 Corinthians 4:15. For though ye have ten thousand instructors in Christ, yet have ye not many Fathers: for in Christ Jesus I have begotten you through the Gospel.

Is of the will of God.

James 1:18. Of his own will Begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Is of the mercy of God.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Is for the glory of God.

Isaiah 43:7. Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

Described As.

A new creation.

2 Corinthians 5:17. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Galatians 6:15. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

Ephesians 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Newness of life.

Romans 6:4. Therefore we are buried with him by baptism into Death: that like as Christ was raised up from the Dead by the glory of the Father, even so we also should walk in newness of life.

A spiritual resurrection.

Romans 6:4-6. Therefore we are buried with him by baptism into Death: that like as Christ was raised up from the Dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his Death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of Sin might be destroyed, that henceforth we should not serve Sin.

Ephesians 2:1. And you hath he quickened, who were Dead in trespasses and Sins;

Ephesians 2:5. Even when we were Dead in Sins, hath quickened us together with Christ, (by grace ye are saved;)

A new heart.

Ezekiel 36:26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

A new spirit.

Ezekiel 11:19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

Romans 7:6. But now we are delivered from The Law, that being Dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Putting on the new man.

Ephesians 4:24. And that ye put on the new man, which after God is created in righteousness and true holiness.

The inward man.

Romans 7:22. For I delight in The Law of God after the inward man:

2 Corinthians 4:16. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

Circumcision of the heart.

Deuteronomy 30:6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Romans 2:29. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Colossians 2:11. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the Sins of the flesh by the circumcision of Christ:

Partaking of the divine nature.

2 Peter 1:4. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

The washing of regeneration.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

All Saints partake of.

Romans 8:16-17. The Spirit itself beareth Witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

1 Peter 2:2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

1 John 5:1. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that Begat loveth him also that is begotten of him.

Produces.

Likeness to God.

Ephesians 4:24. And that ye put on the new man, which after God is created in righteousness and true holiness.

Colossians 3:10. And have put on the new man, which is renewed in knowledge after the image of him that created him:

Likeness to Christ.

Romans 8:29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many Brethren.

2 Corinthians 3:18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Knowledge of God.

Jeremiah 24:7. And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Colossians 3:10. And have put on the new man, which is renewed in knowledge after the image of him that created him:

Hatred of Sin.

1 John 3:9. Whosoever is born of God doth not commit Sin; for his seed remaineth in him: and he cannot Sin, because he is born of God.

1 John 5:18. We know that whosoever is born of God Sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

Victory over the world.

1 John 5:4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our Faith.

Delight in God's law.

Romans 7:22. For I delight in The Law of God after the inward man:

Evidenced By.

Faith in Christ.

1 John 5:1. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that Begat loveth him also that is begotten of him.

Righteousness.

1 John 2:29. If ye know that he is Righteous, ye know that every one that doeth righteousness is born of him.

Brotherly love.

1 John 4:7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

Connected with Adoption.

Isaiah 43:6-7. I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.

The ignorant cavil at.

John 3:4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Manner of effecting Illustrated.

John 3:8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Preserves from Satan's devices.

1 John 5:18. We know that whosoever is born of God Sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

The Lord's Supper, 'Eating Unworthily'

Take Up His Cross Daily (In Memory), And Follow Me

Luke 9:23 And he said to *them* all, *If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

Dear friends,

The Lord's Supper is not a ritual; it is a feast. Eating a morsel of bread and ½ ounces of wine does not constitute the Lord's Supper. It's a counterfeit, not the genuine Lord's Supper. It should be done every time Christians meet together, not just once every three months. A false Lord's Supper ritual that neglects the oft-love feast of the true Lord's Supper is the simplest way to know for certainty you are in the wrong place of worship. *If your house of worship does not have a love feast that reminds you of the finished atonement of Jesus on the Cross every time it meets, you are in the wrong place. If you are only eating a morsel of bread and ½ ounces of wine every time during the Lord's Supper, you are in the wrong place.*

The church as a whole is doing the Lord's Supper in the wrong way and missing its significance, which is meant to be a time when rich and poor meet, humble themselves in love and unity, and remember the gospel, which is salvation through the finished work of the atonement made by Christ on the Cross. If the Lord's Supper could be restored to what it was in the first century, the church would love one another and would sweep aside every heresy. Today's study is perhaps one of the most important of all.

What was happening in the Corinthian Church in 1 Corinthians 11?

The first group (the wealthy class) arrived early and ate and drank, leaving little or nothing for the second group (their slaves) that arrived later. As a result, the second group left the Lord's Supper while still hungry and thirsty.

These are spots in your feasts of charity.

Jude 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

There are divisions among you and heresies.

1 Corinthians 11:17-19 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, **I hear that there be divisions among you; and** I partly believe it. For there must be also **heresies among you, that they which are approved may be made manifest among you.**

Let love be without dissimulation.

Romans 12:9 *Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

Galatians 2:13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

**Webster's 1828 Dictionary
dissimulation**

DISSIMULATION, n. *L., to make like; like.* The act of dissembling; a hiding under a false appearance; a feigning; false pretension; hypocrisy. Dissimulation may be simply concealment of the opinions, sentiments or purpose; but it includes also the assuming of a false or counterfeit appearance which conceals the real opinions or purpose. Dissimulation among statesmen is sometimes regarded as a necessary vice, or as no vice at all.

Which heresy was Paul addressing in 1 Corinthian 11?

The first group (the wealthy class) arrived early and ate and drank, leaving little or nothing for the second group (their slaves) that arrived later. As a result, the second group left the Lord's Supper while still hungry and thirsty.

1 Corinthians 11:21 For in eating every one taketh before *other* his own supper: and **one is hungry, and another is drunken.**

- During 'mass,' the Roman Catholic Priest places a tiny wafer, a mere morsel, a mouthful into the mouths of the often poor and poverty-stricken classes of Roman Catholics, who afterward go away while still hungry.
- During 'mass,' Roman Catholic Priests withhold the cup, and later, commonly, during meals, Bishops and priests become drunk on wine. This tradition spans many centuries.

Luke 12:45 *But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;*

- During 'communion' in mainstream Evangelical and Reformed churches, a tiny morsel of bread, which is not even a mouthful and a ½ ounce of wine is given church members who afterwards go away while still hungry and thirsty.

Matthew 25:41-42,45-46 *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.*

During the Last Supper, who received a morsel (mouthful) of bread?

John 13:26-27 Jesus answered, **He it is, to whom I shall give a sop, when I have dipped it.** And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, **That thou doest, do quickly.**

Strong's Greek Dictionary

5596. ψωμίον psomion (psōmíon)

a crumb or morsel (as if rubbed off), i.e. a mouthful:—sop.

Is there another example of a rich man eating and drinking while a poor man only eats the crumbs that are left over?

Luke 16:19-21 There was a certain rich man, which was clothed in purple and fine linen, and **fares sumptuously every day:** And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be **fed with the crumbs** which fell from the rich man's table: moreover the dogs came and licked his sores.

What happened to the rich man?

Luke 16:22-26 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And **in hell he lift up his eyes, being in torments,** and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for **I am tormented in this flame.** But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and **thou art tormented.** And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

How was the Corinthian Church divided?

The first group was from among the wealthier classes of society. The second group was likely their slaves.

1 Corinthians 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and **shame them that have not?** What shall I say to you? shall I praise you in this? I praise you not.

Were there any other churches dividing the rich from the poor?

James 2:1-7 My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and

there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?

Pharisees love the uppermost seats in the synagogues.

Luke 11:43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Showing wealthier persons respect over the poor is sin/

James 2:9-12 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. **So speak ye, and so do, as they that shall be judged by the law of liberty.**

Eating and drinking unworthily results in damnation.

Dividing the wealthy from the poor and leaving little for the poor resulted in damnation to the wealthy.

1 Corinthians 11:27-30 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many *are* weak and sickly among you, and many sleep.

Luke 14:12-14 Then said he also to him that bade him, *When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.*

What should the poor do when looked upon unequally by the wealthier members in the church?

Luke 17:7-10 *But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were*

commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

When ye come together to eat, tarry one for another.

1 Corinthians 11:33-34 Wherefore, my brethren, **when ye come together to eat, tarry one for another.** And **if any man hunger, let him eat at home;** that ye **come not together unto condemnation.** And the rest will I set in order when I come.

This Do in Remembrance of Me

By David Michael Curtis

Luke 22:14-20 And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, *With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.* And he took the cup, and gave thanks, and said, *Take this, and divide it among yourselves: For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.* And he took bread, and gave thanks, and brake it, and gave unto them, saying, *This is my body which is given for you: **this do in remembrance of me.*** Likewise also the cup after supper, saying, *This cup is the new testament in my blood, which is shed for you.*

1 Corinthians 15:1-4 ¶ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, **if ye keep in memory what I preached unto you**, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

1 Corinthians 11:23-26 ¶ For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, *Take, eat: this is my body, which is broken for you: **this do in remembrance of me.*** After the same manner also *he took* the cup, when he had supped, saying, *This cup is the new testament in my blood: **this do ye, as oft as ye drink it, in remembrance of me.*** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Grammarly Premium (a professional grammar checker) would update '**This Do in Remembrance of Me**' and render it, '**This is in Remembrance of Me.**' This is precisely the position that Protestants have taken since the times of Martin Luther, John Calvin, and John Knox. The Lord's Supper is symbolic and intended by Christ to be an opportunity to remember what Christ accomplished on the Cross. Let's settle the whole matter now and prove it.

The Passover

The Passover itself was in remembrance of the tenth plague and the final night of the Hebrews in Egypt. The Passover lamb, year by year, did not save Israel from Egypt year by year. It was merely symbolic and a reminder. The only lamb that saved their firstborn was slain in 1446 BC when they applied its blood over the doorposts of their houses with hyssop.

The Lord's Supper is intended to remind us of the Gospel.

Religion would have us believe that bread and wine itself save us. Do not be deceived. Remember Christ's flesh and his blood. Go back in your mind to April 1, 33 AD. Remember the death of Christ on the Cross. Salvation is paid in full by the blood of Jesus Christ shed at Calvary. Jesus died once. We can only hear this good news; we cannot reenact it or recrucify him through the symbols of bread and wine.

Remember Christ's flesh and his blood.

Give it a try right now! Remember Christ's flesh and his blood. Do not trust in material bread and wine, but in Christ's real flesh and real blood that was shed for you on April 1, 33 AD. Israel did not think the Passover lamb that was sacrificed at the precise moment Jesus died in 33 AD was more significant than the lamb that was slain in 1446 BC to save their firstborn. Israel knew the year-by-year Passover lamb was symbolic as a reminder of the Exodus.

Idolatry vs. the Gospel.

True worship is by faith in God. Idolatry is the worship of an object made by the hands of men. Above the Ark of the Covenant, there were no images of God, only cherubim, one on the left and one on the right, with an empty space in the middle. If we trust in the material bread and wine to impart grace or merit, believing in them instead of Christ himself, it is idolatry. At the heart of Roman Catholicism is idolatry. The veneration of bread and wine, the veneration of Mary and the saints, the veneration of the Pope, and a thousand so-called holy pilgrimages to venerate a million so-called holy relics.

The Roman soldiers not only beheld the wood of the true cross, but they also touched it and handled the nails that they drove into Christ's body. Was it wood and iron nails that saved us, or is it the blood of Christ alone that was sprinkled from the cross for six hours that saved us? We cannot travel to view the blood of Christ. We can only hear the gospel in Matthew, Mark, Luke, and John and in Isaiah 53 and believe Jesus's death on the Cross atoned for the sins of the world by faith alone.

How often should we eat bread and drink wine in remembrance of Christ's death on the Cross?

As Oft as You Drink It

1 Corinthians 11:25-26. After the same manner also *he took* the cup, when he had supped, saying, **This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.** For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Question. How often did the Galileans Eat Bread?

Answer. Daily. Bread was a common part of the Galilean diet in the first century.

Question. How often did the Galileans drink wine?

Answer. Daily. Wine was a common part of the Galilean diet in the first century.

The Galilean followers of Christ in the first century met in houses **daily** and on the first day of the week, and they broke bread! This was not a sop, a mere mouthful or crumb; it was a feast.

Luke 24:35 And they told what things *were done* in the way, and how **he was known of them in breaking of bread**.

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and **in breaking of bread**, and in prayers.

Acts 2:46 And they, continuing daily with one accord in the temple, **and breaking bread from house to house, did eat their meat with gladness** and singleness of heart,

Question. How often do Christ's followers remember the cross?

Answer. Daily.

Luke 9:23 And he said to *them* all, **If any man will come after me, let him deny himself, and take up his cross daily, and follow me.**

Question. How often do you eat and drink?

Answer. Daily.

Question. How often do you remember Jesus's death on the cross?

Answer. ?

This Do in Remembrance of Me

Remembering the flesh and blood of Jesus Christ is the the very essence of the Gospel itself. Please wake up, child. You have been asleep; it is time to wake up and view the sunrise. It is a new day. Christ is risen! He is no longer in the tomb. But we must remember what happened three days earlier.

Romans 5:10-11 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom **we have now received the atonement**.

Justification

Promised in Christ.

Isaiah 45:25. In the LORD shall all the seed of Israel be justified, and shall glory.

Isaiah 53:11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my Righteous Servant justify many; for he shall bear their iniquities.

Is the act of God.

Isaiah 50:8. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

Romans 8:33. Who shall lay any thing to the charge of God's elect? It is God that justifieth.

UNDER The Law

Requires perfect obedience.

Leviticus 18:5. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the LORD.

Romans 10:5. For Moses describeth the righteousness which is of The Law, That the man which doeth those things shall live by them.

Romans 2:13. (For not the hearers of The Law are just before God, but the doers of The Law shall be justified.

James 2:10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Man cannot attain to.

Job 9:2-3. I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand.

Job 25:4. How then can man be justified with God? or how can he be clean that is born of a woman?

Psalms 130:3. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

Psalms 143:2. And enter not into Judgment with thy Servant: for in thy sight shall no man living be justified.

Romans 3:20. Therefore by the deeds of the Law there shall no flesh be justified in his sight: for by The Law is the knowledge of Sin.

Romans 9:31-32. But Israel, which followed after the Law of righteousness, hath not attained to The Law of righteousness. Wherefore? Because they sought it not by Faith, but as it were by the works of The Law. For they stumbled at that stumblingstone;

Under the Gospel.

Is not of works.

Acts 13:39. And by him all that believe are justified from all things, from which ye could not be justified by The Law of Moses.

Romans 8:3. For what The Law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for Sin, condemned Sin in the flesh:

Galatians 2:16. Knowing that a man is not justified by the works of The Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the works of The Law: for by the works of The Law shall no flesh be justified.

Galatians 3:11. But that no man is justified by The Law in the sight of God, it is evident: for, The just shall live by Faith.

Is not of Faith and works united.

Acts 15:1-29. And certain men which came down from Judaea taught the Brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and elders about this question. And being brought on their way by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the Brethren. And when they were come to Jerusalem, they were received of the Church, and of the Apostles and elders, and they declared all things that God had done with them. ...

Romans 3:28. Therefore we conclude that a man is justified by Faith without the deeds of The Law.

Romans 11:6. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

Galatians 2:14-21. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, Knowing that a man is not justified by the works of The

Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the works of The Law: for by the works of The Law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of Sin? God forbid. ...

Galatians 5:4. Christ is become of no effect unto you, whosoever of you are justified by The Law; ye are fallen from grace.

Is by Faith alone.

John 5:24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from Death unto life.

Acts 13:39. And by him all that believe are justified from all things, from which ye could not be justified by The Law of Moses.

Romans 3:30. Seeing it is one God, which shall justify the circumcision by Faith, and uncircumcision through Faith.

Romans 5:1. Therefore being justified by Faith, we have peace with God through our Lord Jesus Christ:

Galatians 2:16. Knowing that a man is not justified by the works of The Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the Faith of Christ, and not by the works of The Law: for by the works of The Law shall no flesh be justified.

Is of grace.

Romans 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 4:16. Therefore it is of Faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of The Law, but to that also which is of the Faith of Abraham; who is the Father of us all,

Romans 5:17-21. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

In the name of Christ.

1 Corinthians 6:11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

By imputation of Christ's righteousness.

Isaiah 61:10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of Salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

Jeremiah 23:6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

Romans 3:22. Even the righteousness of God which is by Faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 5:18. Therefore as by the offence of one Judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

1 Corinthians 1:30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

2 Corinthians 5:21. For he hath made him to be Sin for us, who knew no Sin; that we might be made the righteousness of God in him.

By the blood of Christ.

Romans 5:9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

By the resurrection of Christ.

Romans 4:25. Who was delivered for our offences, and was raised again for our justification.

1 Corinthians 15:17. And if Christ be not raised, your faith is vain; ye are yet in your Sins.

Blessedness of.

Psalms 32:1-2. Blessed is he whose transgression is forgiven, whose Sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

Frees from condemnation.

Isaiah 50:8. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me.

Isaiah 54:17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in Judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.

Romans 8:33-34. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Entitles to an inheritance.

Titus 3:7. That being justified by his grace, we should be made heirs according to the hope of Eternal Life.

Ensures glorification.

Romans 8:30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

The wicked shall not attain to.

Exodus 23:7 Keep thee far from a false matter; and the innocent and Righteous slay thou not: for I will not justify the wicked.

BY Faith

Revealed under the old dispensation.

Habakkuk 2:4. Behold, his soul which is lifted up is not upright in him: but the just shall live by his Faith.

Romans 1:17. For therein is the righteousness of God revealed from Faith to Faith: as it is written, The just shall live by Faith.

Excludes boasting.

Romans 3:27. Where is boasting then? It is excluded. By what law? of works? Nay: but by The Law of Faith.

Romans 4:2. For if Abraham were justified by works, he hath whereof to glory; but not before God.

1 Corinthians 1:29. That no flesh should glory in his presence.

1 Corinthians 1:31. That, according as it is written, He that glorieth, let him glory in the Lord.

Does not make void The Law.

Romans 3:30-31. Seeing it is one God, which shall justify the circumcision by Faith, and uncircumcision through Faith. Do we then make void The Law through Faith? God forbid: yea, we establish The Law.

1 Corinthians 9:21. To them that are without law, as without law, (being not without law to God, but under The Law to Christ,) that I might gain them that are without law.

Typified.

Zechariah 3:4-5. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

Illustrated.

Luke 18:14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be Abased; and he that humbleth himself shall be exalted.

Exemplified.

Abraham,

Genesis 15:6. And he believed in the LORD; and he counted it to him for righteousness.

Paul,

Philippians 3:8-9. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of The Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith:

Reconciliation with God

Predicted.

Daniel 9:24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Isaiah 53:5. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Proclaimed By Angels At The Birth Of Christ.

Luke 2:14. Glory to God in the highest, and on earth peace, good will toward men.

Blotting Out The Hand-Writing Of Ordinances Was Necessary

Ephesians 2:16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Colossians 2:14. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

EFFECTED FOR MEN

By God In Christ.

2 Corinthians 5:19. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

By Christ As High Priest.

Hebrews 2:17. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

By The Death Of Christ.

Romans 5:10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Ephesians 2:16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Colossians 1:21-22. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

By The Blood Of Christ.

Ephesians 2:13. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Colossians 1:20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

While Alienated From God.

Colossians 1:21. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

Without Strength.

Romans 5:6. For when we were yet without strength, in due time Christ died for the ungodly.

Yet Sinners.

Romans 5:8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

While Enemies To God.

Romans 5:10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

The Ministry Of Committed To Ministers.

2 Corinthians 5:18-19. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

Ministers, In Christ's Stead, Should Beseech Men To Seek.

2 Corinthians 5:20. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

Effects Of.

Peace of God.

Romans 5:1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

Ephesians 2:16-17. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh.

Access to God.

Romans 5:2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Ephesians 2:18. For through him we both have access by one Spirit unto the Father.

Union of Jews and Gentiles.

Ephesians 2:14. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

Union of things in heaven and earth.

Colossians 1:20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

Ephesians 1:10. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

A pledge of final salvation.

Romans 5:10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Necessity for—Illustrated.

Matthew 5:24-26. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Typified.

Leviticus 8:15. And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

Leviticus 16:20. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

Redemption

Defined.

1 Corinthians 6:20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

1 Corinthians 7:23. Ye are bought with a price; be not ye the servants of men.

Is of God.

Isaiah 44:21-23. Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

Isaiah 43:1. But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

Luke 1:68. Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

Is by Christ.

Matthew 20:28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Galatians 3:13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

Is by the blood of Christ.

Acts 20:28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Hebrews 9:12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

1 Peter 1:19. But with the precious blood of Christ, as of a lamb without blemish and without spot:

Revelation 5:9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Christ sent to effect.

Galatians 4:4-5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

Christ is made, to us.

1 Corinthians 1:30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Is From

The bondage of the law.

Galatians 4:5. To redeem them that were under the law, that we might receive the adoption of sons.

The curse of the law.

Galatians 3:13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

The power of sin.

Romans 6:18. Being then made free from sin, ye became the servants of righteousness.

Romans 6:22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

The power of the grave.

Psalm 49:15. But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

All troubles.

Psalm 25:22. Redeem Israel, O God, out of all his troubles.

All iniquity.

Psalm 130:8. And he shall redeem Israel from all his iniquities.

Titus 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

All evil.

Genesis 48:16. The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

The present evil world.

Galatians 1:4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Vain conversation.

1 Peter 1:18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

Enemies.

Psalm 106:10-11. And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy. And the waters covered their enemies: there was not one of them left.

Death.

Hosea 13:14. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

Destruction.

Psalm 103:4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Man cannot affect.

Psalm 49:7. None *of them* can by any means redeem his brother, nor give to God a ransom for him:

Corruptible things cannot purchase.

1 Peter 1:18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation *received* by tradition from your fathers;

Procures For Us

Justification.

Romans 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus:

Forgiveness of sin.

Ephesians 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Colossians 1:14. In whom we have redemption through his blood, *even* the forgiveness of sins:

Adoption.

Galatians 4:4-5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

Purification.

Titus 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

The present life, the only season for.

Job 36:18-19. Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee. Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

Described As

Precious.

Psalm 49:8. (For the redemption of their soul *is* precious, and it ceaseth for ever:)

Plenteous.

Psalm 130:7. Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

Eternal.

Hebrews 9:12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

SUBJECTS OF

The soul.

Psalm 49:15. But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

The body.

Romans 8:23. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

The life.

Psalm 103:4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Lamentations 3:58. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.

The inheritance.

Ephesians 1:14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Manifests The

Power of God.

Isaiah 50:2. Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

Grace of God.

Isaiah 52:3. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money.

Love and pity of God.

Isaiah 63:9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

John 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Romans 6:8. Now if we be dead with Christ, we believe that we shall also live with him:

1 John 4:10. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

A subject for praise.

Isaiah 44:22. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

Isaiah 51:11. Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away.

Old Testament saints partakers of.

Hebrews 9:15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

They Who Partake Of

Are the property of God.

Isaiah 43:1. But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

1 Corinthians 6:20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Are first-fruits unto God.

Revelation 14:4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

Are a peculiar people.

2 Samuel 7:23. And what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

Titus 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 Peter 2:9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Are assured of.

Job 19:25. For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

Psalms 31:5. Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

Are sealed unto the day of.

Ephesians 4:30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Are Zealous of good works.

Ephesians 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Titus 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 Peter 2:9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Walk safely in holiness.

Isaiah 35:8-9. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*:

Shall return to Zion with joy.

Isaiah 35:10. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

Alone can learn the songs of heaven.

Revelation 14:3-4. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

Commit themselves to God.

Psalms 31:5. Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

Have an earnest of the completion of.

Ephesians 1:14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

2 Corinthians 1:22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

Wait for the completion of.

Romans 8:23. And not only *they*, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

Philippians 3:20-21. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Pray for the completion of.

Psalms 26:11. But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

Psalms 44:26. Arise for our help, and redeem us for thy mercies' sake.

Praise God for.

Psalms 71:23. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

Psalms 103:4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

Revelation 5:9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Should glorify God for.

1 Corinthians 6:20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

Should be without fear.

Isaiah 43:1. But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

Typified.

Israel,

Exodus 6:6. Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: *First-born*,

Exodus 13:11-15. And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee, That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD'S. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem. And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: ...

Numbers 18:15. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

Atonement-money,

Exodus 30:12-15. When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when *thou* numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel *is* twenty gerahs:) an half shekel *shall be* the offering of the LORD. Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD. The rich shall not give more, and the poor shall not give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.

Bond-servant,

Leviticus 25:47-54. And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. And he shall reckon with him that bought him from the year that he was sold to him unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

Salvation

Is of God.

Psalm 3:8. Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

Psalm 37:39. But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble.

Jeremiah 3:23. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

Is of the purpose of God.

2 Timothy 1:9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Is of the appointment of God.

1 Thessalonians 5:9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

God is willing to give.

1 Timothy 2:4. Who will have all men to be saved, and to come unto the knowledge of the truth.

Is by Christ.

Isaiah 63:9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

Ephesians 5:23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

Is by Christ alone.

Isaiah 45:21. Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me.

Isaiah 59:16. And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

Acts 4:12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Announced after the fall.

Genesis 3:15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Of Israel, predicted.

Isaiah 35:4. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

Isaiah 45:17. *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

Zechariah 9:16. And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

Romans 11:26. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Of the Gentiles, predicted.

Isaiah 45:22. Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

Isaiah 49:6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Isaiah 52:10. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Revealed in the gospel.

Ephesians 1:13. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

2 Timothy 1:10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Came to the Gentiles through the fall of the Jews.

Romans 11:11. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

CHRIST

The Captain of.

Hebrews 2:10. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

The Author of.

Hebrews 5:9. And being made perfect, he became the author of eternal salvation unto all them that obey him;

Appointed for.

Isaiah 49:6. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

Raised up for.

Luke 1:69. And hath raised up an horn of salvation for us in the house of his servant David;

Has.

Zechariah 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Brings, with Him.

Isaiah 62:11. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him.

Luke 19:9. And Jesus said unto him, *This day is salvation come to this house, forsomuch as he also is a son of Abraham.*

Mighty to effect.

Isaiah 63:1. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

Hebrews 7:25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Came to effect.

Matthew 18:11. For the Son of man is come to save that which was lost.

1 Timothy 1:15. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Died to effect.

John 3:14-15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

Exalted to give.

Acts 5:31. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Is not by works.

Romans 11:6. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

Ephesians 2:9. Not of works, lest any man should boast.

2 Timothy 1:9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Is of grace.

Ephesians 2:5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

Ephesians 2:8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

2 Timothy 1:9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Titus 2:11. For the grace of God that bringeth salvation hath appeared to all men,

Is of love.

Romans 5:8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1 John 4:9-10. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

Is of mercy.

Psalms 6:4. Return, O LORD, deliver my soul: oh save me for thy mercies' sake.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Is of the long-suffering of God.

2 Peter 3:15. And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

Is through faith in Christ.

Mark 16:16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts 16:31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Romans 10:9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Ephesians 2:8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

1 Peter 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Reconciliation to God, a pledge of.

Romans 5:10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

IS DELIVERANCE FROM

Sin

Matthew 1:21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

1 John 3:5. And ye know that he was manifested to take away our sins; and in him is no sin.

Uncleanness.

Ezekiel 36:29. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you.

The devil.

Colossians 2:15. *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Hebrews 2:14-15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

Wrath.

Romans 5:9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

1 Thessalonians 1:10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

This present evil world.

Galatians 1:4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

Enemies.

Luke 1:71. That we should be saved from our enemies, and from the hand of all that hate us;

Luke 1:74. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

Eternal death.

John 3:16-17. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Confession of Christ necessary to.

Romans 10:10. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Regeneration necessary to.

John 3:3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Final perseverance necessary to.

Matthew 10:22. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

Described As

Great.

Hebrews 2:3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

Glorious.

2 Timothy 2:10. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Common.

Jude 3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

From generation to generation.

Isaiah 51:8. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

To the uttermost.

Hebrews 7:25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Eternal.

Isaiah 45:17. *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

Isaiah 51:6. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Hebrews 5:9. And being made perfect, he became the author of eternal salvation unto all them that obey him;

Searched into and exhibited by the prophets.

1 Peter 1:10. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

The gospel is the power of God unto.

Romans 1:16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

1 Corinthians 1:18. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

Preaching the word is the appointed means of.

1 Corinthians 1:21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

The Scriptures are able to make wise unto.

2 Timothy 3:15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

James 1:21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Now is the day of.

Isaiah 49:8. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

2 Corinthians 6:2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

From sin, to be worked out with fear and trembling.

Philippians 2:12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

SAINTS

Chosen to.

2 Thessalonians 2:13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

2 Timothy 1:9. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Appointed to obtain.

1 Thessalonians 5:9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Are heirs of.

Hebrews 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Have, through grace.

Acts 15:11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

Have a token of, in their patient suffering for Christ.

Philippians 1:28-29. And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Kept by the power of God unto.

1 Peter 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Beautified with.

Psalms 149:4. For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

Clothed with.

Isaiah 61:10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

Satisfied by.

Luke 2:30. For mine eyes have seen thy salvation,

Love.

Psalms 40:16. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

Hope for.

Lamentations 3:26. *It is good that a man* should both hope and quietly wait for the salvation of the LORD.

Romans 8:24. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

Wait for.

Genesis 49:18. I have waited for thy salvation, O LORD.

Lamentations 3:26. *It is good that a man* should both hope and quietly wait for the salvation of the LORD.

Long for.

Psalms 119:81. CAPH. My soul fainteth for thy salvation: *but* I hope in thy word.

Psalms 119:174. I have longed for thy salvation, O LORD; and thy law *is* my delight.

Earnestly look for.

Psalms 119:123. Mine eyes fail for thy salvation, and for the word of thy righteousness.

Daily approach nearer to.

Romans 13:11. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

Receive, as the end of their faith.

1 Peter 1:9. Receiving the end of your faith, *even* the salvation of *your* souls.

Welcome the tidings of.

Isaiah 52:7. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Romans 10:15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Pray to be visited with.

Psalms 85:7. Shew us thy mercy, O LORD, and grant us thy salvation.

Psalms 106:4. Remember me, O LORD, with the favour *that thou bearest unto* thy people: O visit me with thy salvation;

Psalm 119:41. Let thy mercies come also unto me, O LORD, *even* thy salvation, according to thy word.

Pray for assurance of.

Psalm 35:3. Draw out also the spear, and stop *the way* against them that persecute me: say unto my soul, I *am* thy salvation.

Pray for a joyful sense of.

Psalm 51:12. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

Evidence, by works.

Hebrews 6:9-10. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

Ascribe, to God.

Psalm 25:5. Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

Isaiah 12:2. Behold, God *is* my salvation; I will trust, and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also *is* become my salvation.

Praise God for.

1 Chronicles 16:23. Sing unto the LORD, all the earth; shew forth from day to day his salvation.

Psalm 96:2. Sing unto the LORD, bless his name; shew forth his salvation from day to day.

Commemorate, with thanks.

Psalm 116:12. What shall I render unto the LORD *for* all his benefits toward me?

Rejoice in.

Psalm 9:14. That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

Psalm 21:1. The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

Isaiah 25:9. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

Glory in.

1 Corinthians 1:31. That, according as it is written, He that glorieth, let him glory in the Lord.

Galatians 6:14. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Declare.

Psalms 40:10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Psalms 71:15. My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*.

Godly sorrow worketh repentance unto.

2 Corinthians 7:10. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

All the earth shall see.

Isaiah 52:10. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Luke 3:6. And all flesh shall see the salvation of God.

Ministers.

Give the knowledge of.

Luke 1:77. To give knowledge of salvation unto his people by the remission of their sins,

Show the way of.

Acts 16:17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

Should exhort to.

Ezekiel 3:18-19. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

Should labor to lead others to.

Romans 11:14. If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

Should be clothed in.

2 Chronicles 6:41. Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

Psalms 132:16. I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

Should use self-denial to lead others to.

1 Corinthians 9:22. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

Should endure suffering that the elect may obtain.

2 Timothy 2:10. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Are a sweet savor of Christ unto God, in those who obtain.

2 Corinthians 2:15. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

The heavenly host ascribes to God.

Revelation 7:10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

Revelation 19:1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

Sought in Vain From.

Idols.

Isaiah 45:20. Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

Jeremiah 2:28. But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah.

Earthly power.

Jeremiah 3:23. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

No escape for those who neglect.

Hebrews 2:3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

Is far off from the wicked.

Psalms 119:155. Salvation *is* far from the wicked: for they seek not thy statutes.

Isaiah 59:11. We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

Illustrated By

A rock.

Deuteronomy 32:15. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; **then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.**

2 Samuel 22:47. The LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.

Psalms 95:1. O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

A horn.

Psalm 18:2. The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower.

Luke 1:69. And hath raised up an horn of salvation for us in the house of his servant David;

A tower.

2 Samuel 22:51. *He is* the tower of salvation for his king: and sheweth mercy to his anointed, unto David, and to his seed for evermore.

A helmet.

Isaiah 59:17. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

Ephesians 6:17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

A shield.

2 Samuel 22:36. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

A lamp.

Isaiah 62:1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

A cup.

Psalm 116:13. I will take the cup of salvation, and call upon the name of the LORD.

Clothing.

2 Chronicles 6:41. Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

Psalm 132:16. I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

Psalm 149:4. For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

Isaiah 61:10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

Wells.

Isaiah 12:3. Therefore with joy shall ye draw water out of the wells of salvation.

Walls and bulwarks.

Isaiah 26:1. In that day shall this song be sung in the land of Judah; We have a strong city; salvation will *God* appoint *for* walls and bulwarks.

Isaiah 60:18. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

Chariots.

Habakkuk 3:8. Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses *and* thy chariots of salvation?

A victory.

1 Corinthians 15:57. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

Typified.

Numbers 21:4-9. And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

John 3:14-15. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.

Assurance

Produced by Faith.

Ephesians 3:12 In whom we have boldness and access with confidence by the Faith of him.

2 Timothy 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Hebrews 10:22 Let us draw near with a true heart in full Assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water.

Made full by hope.

Hebrews 6:11 And we desire that every one of you do shew the same diligence to the full Assurance of hope unto the end:

Hebrews 6:19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within The Veil;

Confirmed by love.

1 John 3:14 We know that we have passed from Death unto life, because we love the Brethren. He that loveth not his brother abideth in Death.

1 John 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Is the effect of righteousness.

Isaiah 32:17 And the work of righteousness shall be Peace; and the effect of righteousness quietness and Assurance for ever.

Is abundant in the understanding of the Gospel.

Colossians 2:2 That their hearts might be comforted, being knit together in love, and unto all riches of the full Assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

1 Thessalonians 1:5 For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much Assurance; as ye know what manner of men we were among you for your sake.

SAINTS PRIVILEGED TO HAVE, OF

Their election.

Psalms 4:3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

1 Thessalonians 1:4 Knowing, Brethren beloved, your election of God.

Their redemption.

Job 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

Their Adoption.

Romans 8:16 The Spirit itself beareth Witness with our spirit, that we are the children of God:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Their Salvation.

Isaiah 12:2 Behold, God is my Salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my Salvation.

Eternal Life.

1 John 5:13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have Eternal Life, and that ye may believe on the name of the Son of God.

The unalienable love of God.

Romans 8:38-39 For I am persuaded, that neither Death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Union with God and Christ.

1 Corinthians 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

2 Corinthians 13:5 Examine yourselves, whether ye be in the Faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Ephesians 5:30 For we are members of his body, of his flesh, and of his bones.

1 John 2:5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

1 John 4:13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

Peace with God by Christ.

Romans 5:1 Therefore being justified by Faith, we have Peace with God through our Lord Jesus Christ:

Preservation.

Psalms 3:6 I will not be afraid of ten thousands of people, that have set themselves against me round about.

Psalms 27:3-5 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. 4 One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple. 5 For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Psalms 46:1-3 God is our refuge and strength, a very present help in trouble. 2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; 3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

Answers to prayer.

1 John 3:22 And whatsoever we ask, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight.

1 John 5:14-15 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Continuance in Grace.

Philippians 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

Comfort in Affliction.

Psalm 73:26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Luke 4:18-19 The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord.

2 Corinthians 4:8-10 We are troubled on every side, yet not distressed; we are perplexed, but not in despair; 9 Persecuted, but not forsaken; cast down, but not destroyed; 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

2 Corinthians 4:16-18 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For our Light Affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

Support in Death.

Psalm 23:4 Yea, though I walk through the valley of the shadow of Death, I will fear no evil: for thou Art with me; thy rod and thy staff they comfort me.

A glorious resurrection.

Job 19:26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

Psalm 17:15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Philippians 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

A kingdom.

Hebrews 12:28 Wherefore we receiving a kingdom which cannot be moved, let us have Grace, whereby we may serve God acceptably with reverence and godly fear:

Revelation 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

A crown.

2 Timothy 4:7-8 I have fought a good fight, I have finished my course, I have kept the Faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Give diligence to attain to.

2 Peter 1:10-11 Wherefore the rather, Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Strive to maintain.

Hebrews 3:14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

Hebrews 3:18 And to whom sware he that they should not enter into his rest, but to them that believed not?

Confident hope in God restores.

Psalms 42:11 Why Art thou cast down, O my soul? and why Art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my Countenance, and my God.

Exemplified.

David,

Psalms 23:4 Yea, though I walk through the valley of the shadow of Death, I will fear no evil: for thou Art with me; thy rod and thy staff they comfort me.

Psalms 73:24-26 Thou shalt guide me with thy counsel, and afterward receive me to glory. 25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. 26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Paul,

2 Timothy 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

2 Timothy 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Character of the Renewed Heart

Prepared to seek God.

2 Chronicles 19:3. Nevertheless there are good things found in thee, in that thou hast taken away the Groves out of the land, and hast prepared thine heart to seek God.

Ezra 7:10. For Ezra had prepared his heart to seek The Law of the LORD, and to do it, and to Teach in Israel statutes and judgments.

Psalms 10:17. LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

Fixed on God.

Psalms 57:7. My heart is fixed, O God, my heart is fixed: I will Sing and give praise.

Psalms 112:7. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

Joyful in God.

1 Samuel 2:1. And Hannah prayed, and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD: my mouth is enlarged over mine enemies; because I rejoice in thy Salvation.

Zechariah 10:7. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the LORD.

Perfect with God.

1 Kings 8:61. Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

Psalms 101:2. I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

Upright.

Psalms 97:11. Light is sown for the Righteous, and gladness for the upright in heart.

Psalms 125:4. Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

Clean.

Psalms 73:1. Truly God is good to Israel, even to such as are of a clean heart.

Pure.

Psalms 24:4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Matthew 5:8. Blessed are the pure in heart: for they shall see God.

Tender.

1 Samuel 24:5. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

2 Kings 22:19. Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.

Single and sincere.

Acts 2:46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

Hebrews 10:22. Let us draw near with a true heart in full Assurance of Faith, having our hearts sprinkled from an evil Conscience, and our bodies washed with pure water.

Honest and good.

Luke 8:15. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

Broken, contrite.

Psalms 34:18. The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Psalms 51:17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Obedient.

Psalm 119:112. I have inclined mine heart to perform thy statutes alway, even unto the end.

Romans 6:17. But God be thanked, that ye were the servants of Sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Keeps the Commandments of Christ.

Psalm 40:8. I delight to do thy will, O my God: yea, thy law is within my heart.

Psalm 119:11. Thy word have I hid in mine heart, that I might not sin against thee.

John 14:15. If ye love me, keep my commandments.

John 14:23-24. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

Awed by the word of God.

Psalm 119:161. Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

Filled with the fear of God.

Jeremiah 32:40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Meditative.

Psalm 4:4. Stand in awe, and Sin not: commune with your own heart upon your bed, and be still. Selah.

Psalm 77:6. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

Circumcised.

Deuteronomy 30:6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

Romans 2:29. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Void of fear.

Psalms 27:3. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

Desirous of God.

Psalms 84:2. My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

Enlarged.

Psalms 119:32. I will run the way of thy commandments, when thou shalt enlarge my heart.

2 Corinthians 6:11. O ye Corinthians, our mouth is open unto you, our heart is enlarged.

Faithful to God.

Nehemiah 9:8. And foundest his heart Faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou Art Righteous:

Confident in God.

Psalms 112:7. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

Sympathizing.

Jeremiah 4:19. My Bowels, my Bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

Lamentations 3:51. Mine eye affecteth mine heart because of all the daughters of my city.

Prayerful.

1 Samuel 1:13. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

Psalm 27:8. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Inclined to obedience.

Psalm 119:112. I have inclined mine heart to perform thy statutes alway, even unto the end.

Wholly devoted to God.

Psalm 9:1. I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

Psalm 119:10. With my whole heart have I sought thee: O let me not wander from thy commandments.

Psalm 119:69. The proud have forged a lie against me: but I will keep thy precepts with my whole heart.

Psalm 119:145. I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

Zealous.

2 Chronicles 17:6. And his heart was lifted up in the ways of the LORD: moreover he took away the high places and Groves out of Judah.

Jeremiah 20:9. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

Wise.

Proverbs 10:8. The wise in heart will receive commandments: but a prating fool shall fall.

Proverbs 14:33. Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

Proverbs 23:15. My son, if thine heart be wise, my heart shall rejoice, even mine.

A treasury of good.

Matthew 12:35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

PART TWO: OTHER FABLES IN EVANGELICAL CHURCHES

From the Author

Did Jesus or the Spirit Preach to Spirits in Prison?—Part 1

By David Michael Curtis

The document, "Was It Jesus or the Holy Spirit Who Preached to the Spirits Who Are Now in Prison—Part 1" by David Michael Curtis, discusses interpretations of 1 Peter 3:18-22 and 2 Peter 2:3-6. It addresses misconceptions about Jesus descending into hell and preaching to lost souls in a fiery place of torment.

The document argues that the Lake of Fire is a future event at Judgment Day and not a current place of torment. It states that judgment precedes punishment, and the resurrection of condemnation occurs at the end of the thousand years, not before.

It explains that the devil and his fallen demons are not cast into the lake of fire until the end of the 1,000 years, and people who die are dead and awaiting the resurrection of condemnation. The document clarifies that there is no intermediate state of existence without a physical or angelic body.

Furthermore, it discusses the biblical understanding of death as returning to dust and ashes, with the spirit returning to God. It asserts that the lost and condemned are reserved for Judgment Day and have no awareness of anything happening. The document condemns divination and the worship of the dead, contrasting these practices with the worship of the God of Abraham.

The document differentiates between biblical teaching and Greek and Roman mythology, which depicts Hades as a place of eternal torment. It explains that Jesus' descent into "hell" refers to his burial in a tomb. It also emphasizes that the Holy Spirit preached to the spirits in prison through Noah, not Jesus descending into a fiery place of torment. The spirits in prison are the dead awaiting judgment.

Dear friends,

Scriptural Foundation.

1 Peter 3:18-22 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but **quickened by the Spirit: By which also he went and preached unto the spirits in prison;** Which sometime were disobedient, **when once the longsuffering of God waited in the days of Noah, while the ark was a preparing,** wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save

us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

2 Peter 2:3-6 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if **God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;**

Misconceptions About Jesus Descending into Hell.

The Bible teaches that Jesus descended into hell, and the Apostle Peter mentions preaching in relation to this event. Today, we need to clarify some misunderstandings surrounding this teaching. The common belief is that Jesus descended into a fiery place of torment to preach the Gospel to lost, condemned souls suffering from a fire somewhere deep within the Earth. However, there are several misconceptions regarding this idea.

The Nature and Timing of the Lake of Fire.

First, let's address whether there is a fiery place of torment located in the middle of the Earth right now. The answer is no; there is not. The Lake of Fire is an event that is still in the future and will occur on the great day of God Almighty—Judgment Day. This day has not yet happened. The lake of fire is reserved for fallen angels, as well as those who receive the mark of the beast. The beast and the false prophet are among those who have a reserved spot in the lake of fire. However, since Judgment Day has not occurred, it is illogical and inconsistent with Scripture to teach that people are being tormented by fire immediately upon death.

Judgment Precedes Punishment.

The reason this view is inconsistent is that Judgment Day, when God will judge all souls, has not yet taken place. Therefore, we need to clarify whether God is punishing people in advance of that judgment. The answer is no; they are not being tormented in advance. Revelation 20 teaches us that "the rest of the dead did not live until the thousand years were over." There will be a resurrection of the righteous and a resurrection of the condemned. The resurrection of condemnation occurs at the end of the thousand years, not before, and it is on hold until that time.

The Millennium and the Abyss.

During the thousand years, the devil is chained in the abyss, which we have discussed in detail in the documents on Google Drive related to the Millennium or the thousand years.

The Timing of Casting into the Lake of Fire.

The main point we need to highlight now is that the devil and his fallen demons are not cast into the lake of fire until the end of the 1,000 years. This is also when the beast, the false prophet, those who received the mark of the beast, and everyone else who is lost and condemned will be cast into the lake of fire.

Death, Resurrection, and the State of the Dead.

To clarify the timeline, first, there is a judgment, and then there is punishment. No one is being punished right now; they are dead and waiting for the resurrection of condemnation, which happens at the end of the 1,000 years. In 1 Corinthians 15 and 2 Corinthians 5, the Apostle Paul clearly teaches that there are two types of bodies: one that is flesh and blood and another that is an angelic body, which is now in heaven. There is no intermediate state of existence without one of these bodies.

The Biblical Understanding of Death.

Here is the sequence of events when a person dies: they are laid in the grave, returning to dust and ashes, while the Spirit, or the ability to breathe, returns to God, who gave it. Without breath, there is no life. Go to any emergency room, and a doctor will confirm that if you are not breathing, you are dead. This is common sense, and the Bible agrees with medical professionals.

The State of the Lost and Condemned After Death.

When someone who is lost or condemned dies, they are laid in the grave, return to dust and ashes, and wait for the resurrection of condemnation. They are reserved, just like the fallen angels, for Judgment Day, and they have no awareness of anything happening. Any teaching that suggests a spirit leaves the body and exists in heaven or hell with thoughts, feelings, emotions, and awareness is called divination. This practice is condemned in the Law of Moses. Those who attempt to contact the dead are practicing divination, which is an abomination to God.

Idolatry and the Worship of the Dead.

It is essential to distinguish between the worshippers of the God of Abraham and everyone else. Many others have fallen into the false idea of worshipping dead people. All idolatry is rooted in the worship of the dead. Idols—whether small or large statues—were created to commemorate dead people. Typically, these were kings, and the religion of that nation taught that a deceased king became a god, leading people to make statues and venerate them through worship and prayer.

Worshipping dead people or praying to them constitutes idolatry. The idea that departed spirits exist and that we can contact them through Ouija boards or séances is also a form of divination, a practice condemned in Scripture. We need to make a clear break from idolatry and the worship of the dead, as well as anything connected to it.

The Dead Know Nothing.

The Bible teaches that the dead are truly dead. This is common sense; even a medical doctor would agree with the notion that dead people are dead. There is nothing mystical about it. The dead do not know anything, do not have feelings or memories, and are not aware of what people on Earth are doing. There are biblical verses that support each of these points.

Greek and Roman Mythology vs. Biblical Teaching.

So, what about Jesus descending into hell? If you were a Greek or Roman, you might interpret this as Jesus descending into Hades. In Greek and Roman mythology, Hades was viewed as a place beneath the Earth, an eternal realm of torment. This mythology included a god named Jupiter, depicted with horns, a tail, and a pitchfork, who would eternally torment the condemned in fire.

The Origin of Counterfeit Narratives.

Now, let's demystify this deception and examine how the devil likely developed it. Isaiah, dating back to around 700 BC, clearly defined the punishment of the wicked by fire at the end of the world. However, the development of Greek and Roman mythology occurred nearly 200 years later. This gave the devil ample time to study what the Bible, through Isaiah and Moses, taught about the destruction of the wicked at the end of days by fire.

During that period, he had the opportunity to create a counterfeit narrative—a lie that intertwined with the beliefs of those willing participants in Greece. They helped shape the idea that fallen kings, who became gods, were worshipped and prayed to, with statues erected in their honor. This led to the belief that these false gods had control over places known as Heaven and Hades.

Distinct Frameworks: Mythology vs. Scripture.

It's essential to note that this mythological framework is entirely separate from Christianity and the religion of ancient Israel in the Old Testament. These beliefs developed independently, yet they ran parallel to each other throughout history.

Biblical Teaching on the Destruction of the Wicked.

The Bible introduces the concept of the destruction of the wicked at the end of days by fire, suggesting that it ultimately results in ashes. This can be easily demonstrated by examining every verse in the Old Testament that is quoted by New Testament figures such as Jesus and the apostles. Each of these New Testament references—regarding the worm that doesn't die, the eternal destruction, and the smoke rising forever—originates from Old Testament authors. In each instance cited in the New Testament, the event takes place in one day and concludes with ashes. The wicked are destroyed, and their destruction is eternal.

Counterfeit Belief Systems.

This original belief, which the apostles and Christ were referencing in the New Testament, stands in contrast to a parallel counterfeit religion that developed in Greece and Rome, influenced by Greek philosophers like Plato and Aristotle. These philosophers created a counterfeit belief system rooted in idolatry and the veneration of deceased kings. One notable figure in this narrative is Zeus, who was a historical person. A first-century historian named Josephus even mentions King Zeus and points out that, 2,000 years ago, everyone knew that King Zeus was buried on the island of Crete, where anyone could visit his tomb and see it with their own eyes.

Greek Mythology and the Afterlife.

Greek mythology is deeply rooted in idolatry, particularly in the veneration of dead kings and the worship of the deceased. According to the Greek and Roman perspectives, when a person dies, their Spirit leaves the body and goes to either heaven or Hades. If someone had a good spirit, they would be granted access to heaven; if they had an evil spirit, they would descend to Hades, where they would face punishment, often associated with figures like Jupiter wielding a pitchfork.

Comparing Mythology and Prophecy.

This topic is worth exploring further. You can examine how Greek mythology developed, its origins, and how it compares to earlier teachings, such as those from the prophet Isaiah, who lived hundreds of years prior. What we see emerging in Greece and later adopted by Rome seems to be a counterfeit version of the original revelation given by God through Isaiah. His prophecy about the destruction of the wicked predates the formation of Greek mythology by centuries.

The Influence of Mythology on Interpretation.

Suppose you interpret certain verses that suggest Jesus descended into hell through a Greek mythological lens. In that case, you might believe that Jesus went to a place of torment within the Earth to preach the Gospel to people suffering in fire, tormented by the devil. This is a common misconception, and it is deeply rooted in idolatry. Unfortunately, some Christians hold a worldview regarding the destruction of the wicked that lacks a foundation in Scripture.

Consistency of Prophecy.

Let's fast forward to the time of the New Testament, where we see Jesus Christ and the apostles quoting from Old Testament prophecies about the destruction of the wicked. First, I want to emphasize that God did not change His mind about how He would punish the wicked. He did not state one thing in the Old Testament and then completely altered the doctrine in the New Testament. This is not an "either/or" logical fallacy; we cannot dismiss what God clearly predicted in the Old Testament based on the New Testament.

Prophecy Will Be Fulfilled.

While the New Testament does abolish some things, prophecy is not one of them. Prophecy unfolds exactly as it was foretold. Jesus affirmed this, stating that "the Scripture cannot be broken." Consequently, we cannot claim that the New Testament nullifies a prophecy. These prophecies will be fulfilled, and every jot and tittle will come to pass, as Jesus taught in the Sermon on the Mount.

Interpreting New Testament References to Old Testament Prophecy.

We see New Testament figures, like Jesus and the apostles, citing Old Testament prophecies, such as those found in the Book of Isaiah and the Law of Moses. They mention that "the smoke of their torment ascends forever and ever," that "their destruction is eternal," and that "their worm never dies." It is crucial not to cherry-pick from the New Testament but to understand these phrases in light of their original prophetic contexts.

Affirmation of Old Testament Prophecy.

The apostles were not redefining how God would punish the wicked; rather, they were affirming that the prophecies in the Old Testament would indeed come to pass. To understand how this will happen, we must refer back to the original Old Testament texts that state, for example, that the worm never dies and that the smoke of their torment ascends forever, indicating they are tormented day and night.

Eternal Judgment: The Example of Sodom and Gomorrah.

We can look at examples in Peter's and Jude's epistles regarding Sodom and Gomorrah. Sodom and Gomorrah are currently undergoing eternal judgment and eternal fire. While it is true that Sodom and Gomorrah are not actively burning today, the consequences of that fire are eternal; the cities were destroyed and have never been rebuilt. Thus, their destruction signifies eternal destruction.

Defining Terms by Scripture, Not Mythology.

We must define these terms based on how Scripture uses them rather than attempting to align them with Greek mythology. By the end of the first century, the early church comprised predominantly Greeks and Romans, with very few Jews among the Christians. Consequently, as we enter the second century, many of these concepts were shaped by Greek and Roman converts to Christianity, who already held predefined notions of hell and heaven.

Influence of Gentile Worldview on Early Church Fathers.

Therefore, when we examine the writings of the church fathers, we may find Greek and Roman definitions of Christian concepts. However, the mere existence of these definitions does not prove

they had the correct understanding; it simply shows how their previous Gentile worldview influenced their interpretation of Christianity after the apostles had died, leaving no one to correct their misguided beliefs.

The Biblical Meaning of "Hell."

If we understand that Jesus descended into hell from a scriptural standpoint, what does that mean? In almost every instance where we find the word "hell" in the Old Testament, it comes from the Hebrew word "Sheol," which refers to the grave. Did Jesus descend into a tomb? Yes, He did—specifically, a rich man's tomb. This is central to the Gospel: Jesus died for our sins, was buried, and rose again on the third day. The fact that Jesus was buried in a rich man's tomb is part of this Gospel message.

So when we teach that Jesus descended into hell, what it means in a scriptural context is that Jesus was placed in the tomb—He was buried according to Scripture. It does not imply anything more or anything less than that.

Preaching to the Spirits in Prison: The Role of the Holy Spirit and Noah.

Now, what about Peter's mention of the antediluvian, the souls who died before the flood, and that they had the Gospel preached to them? Does this support the idea that Jesus descended into a place of fiery torment and preached the Gospel to those who had died in the flood? Absolutely not. If that had happened, consider this: if hell were a place on the Earth, as the Greeks taught, and if Jesus went to Hades and preached the Gospel during His descent into the rich man's tomb, contrary to what many misconceptions suggest, then all of Hades would have been emptied. Who would have rejected Jesus' offer to leave Hades? No one would have turned it down; everyone would have accepted the offer to escape. Nobody would choose to remain in that situation.

Understanding Peter's Statement.

So, what is actually happening in Peter's epistles? The emphasis is not on Jesus but on the Holy Spirit. It is mentioned that it was by the Spirit that these spirits, now in prison, had the Gospel preached to them. Who preached the Gospel to them? It was the Holy Spirit.

How did the Holy Spirit preach the Gospel to the spirits in prison? The Holy Spirit reached out to those who died before the flood through Noah. Noah spent 120 years preparing the ark, and during that time, he preached to people, urging them to enter the boat he was building. Essentially, the Holy Spirit preached to those who perished in the flood through Noah. This interpretation becomes clear when you examine the verse in its context, which emphasizes the role of the Holy Spirit.

Spirits in Prison: The Dead Awaiting Judgment.

When we refer to the spirits in prison, we are speaking of the dead. These individuals will be released from this prison of death at the end of 1,000 years when they are resurrected to face

Judgment Day. In the meantime, there are vast multitudes of fallen angels that are reserved for judgment. This world is not overwhelmed by every fallen angel from heaven. While we do experience demon possession, as illustrated in the four Gospels, we can take comfort in the fact that not all fallen angels roam the Earth. Scripture teaches us that the devil's angels are held in reserve for Judgment Day, with most of them confined to a place called the abyss.

The Abyss Defined.

You might recall that when Jesus cast out Legion, the demons asked to be sent into pigs to avoid being sent into the abyss. What is the abyss? According to Romans 10:7, the term "abyss" is defined as death.

The fallen angels pleaded with Jesus not to be cast into the abyss, asking Him instead to send them into a herd of pigs. They understood that many of the angels who had fallen from heaven were already in the abyss, dead and reserved for Judgment Day. These fallen angels are not being tormented in the Lake of Fire yet because that event has not occurred; the Lake of Fire is a future occurrence that will take place on Judgment Day.

The Lake of Fire: A Future Event.

The lake of fire is a place reserved for the "VIPs": the devil, his fallen angels, the beast, the false prophet, and those who receive the mark of the beast. These are the special guests who have reservations for this event. However, the lake of fire has not happened yet; it remains a future event.

Jesus' Descent into Hell: Burial and Resurrection.

Let's bring everything together. When Jesus descended into hell, it meant he was placed in a rich man's tomb, which was sealed with a stone and guarded by Roman soldiers. Now, let's compare the death of Lazarus with the death of Jesus Christ, as this is the point Peter makes in Acts 2: that Jesus' flesh would not see corruption.

Jesus was placed in the tomb on Friday evening and resurrected on Sunday morning. This time frame was not long enough for His flesh to experience corruption. In contrast, Lazarus had been in his tomb for four days, and the Bible describes in John 11 that Lazarus's corpse began to stink—his flesh had seen corruption. Nevertheless, Christ was able to resurrect Lazarus and restore his flesh to perfect health.

The Significance of the Third Day Resurrection.

When we say that Jesus descended into hell, we emphasize that He was placed in the grave but was resurrected not on the fourth day like Lazarus, but on the third day. The only time that elapsed was from Friday evening to Sunday morning, which was not sufficient for His flesh to begin experiencing corruption. The point highlighted by Peter is that Jesus descended into hell and was

placed in a rich man's tomb to show that His flesh never saw corruption, and He rose back to life before His flesh could begin to decay.

Corruption and Incorruption.

1 Corinthians 15 discusses the process of corruption. It explains that we need to put off corruption and put on incorruption; we must put off mortality and put on immortality. This flesh and blood are corruptible, which means they eventually perish and return to dust and ashes. They decompose, attracting maggots and bacteria. No matter how deep in the grave a body is buried, the natural process of death causes flesh and blood to deteriorate.

Christ's Body and Corruption.

This corruption process did not begin with the body of Christ due to its short time in the rich man's tomb. However, by the fourth day, when Lazarus was raised from the dead, he had been in his tomb long enough for this process of decay to start. In 1 Corinthians 15, it is stated that all flesh perishes. Our current bodies—this flesh and blood that we inhabit—are corruptible. Scripture teaches us that "flesh and blood cannot inherit the Kingdom of God." This perishable, corruptible body cannot enter God's city.

Transformation at the Second Coming.

According to 1 Thessalonians 4, at the second coming, the dead in Christ will be raised, and those who are alive and remain until the end will be transformed simultaneously. What is this transformation like, according to 1 Corinthians 15? We will be transformed from corruptible to incorruptible, from mortal to immortal.

Earthly House vs. Heavenly Tabernacle.

What is this transformation like, according to Second Corinthians 5? We put off this earthly house, which describes our current flesh-and-blood bodies. In its place, we put on our heavenly house, our heavenly Tabernacle, which is reserved for us in heaven. According to the Apostle Paul, our heavenly, angelic bodies already exist—it's already a done deal. We have eternal bodies in heaven, but we will not receive these heavenly Tabernacles until the second coming, when the dead in Christ are raised. At that time, we will be transformed from corruptible to incorruptible, from mortal to immortal, moving from an earthly house to a heavenly Tabernacle.

No Intermediate State.

In Second Corinthians 5, the Apostle Paul specifically states twice that there is no naked condition between these two bodies—there is no disembodied spirit in between. When our earthly bodies die and we stop breathing, the Spirit returns to God, who gave that Spirit. The term "spirit" comes from the same root as "pneumatic," referring to air or breath. This ability to breathe was endowed to us when God breathed life into Adam's nostrils. When Adam died, he lost that ability.

Body, Breath, and Life.

In essence, the body plus breath equals life, while the body without breath equals death. Anyone, whether saved or lost, who dies is simply dead. It's a fundamental truth that the body without the Spirit is dead. You can confirm this by asking any doctor; they'll tell you that someone who has stopped breathing is indeed dead. This teaching aligns with biblical Scripture: the body without the Spirit is lifeless.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Did Jesus or the Spirit Preach to Spirits in Prison?—Part 2

By David Michael Curtis

The document, "Was It Jesus or the Holy Spirit Who Preached to the Spirits Who Are Now in Prison—Part 2" by David Michael Curtis, discusses several key theological points:

- **Resurrections:** It outlines two resurrections, one of life and one of condemnation, separated by a 1,000-year period, as described in Revelation 20.
- **State of the Dead:** It states that from death until Judgment Day, people are dead and do not suffer in a lake of fire. The concept of a devil with horns, a tail, and a pitchfork is described as originating from Greek mythology.
- **Annihilationism:** It discusses the idea that the wicked are ultimately destroyed rather than eternally tormented, and how this concept can evoke strong reactions from some evangelical Christians.
- **Judgment:** It emphasizes that judgment belongs to God and that those who focus on hell, fire, and brimstone may be expressing anger towards God.
- **God vs. Satan:** It contrasts the nature of God, depicted as merciful and just, with the idea of Satan, portrayed as one who would endlessly torment people.
- **Jesus' Teachings:** It argues that Jesus' teachings about punishment and judgment align with the Old Testament and do not equate to Greek mythology. The destruction of the wicked is described as ending in ashes.
- **Eternal Fire:** It clarifies that the concept of "eternal fire" as seen in Sodom and Gomorrah refers to the consequences of their destruction, not ongoing burning.
- **Degrees of Punishment:** It suggests that God will punish everyone justly in the lake of fire, but not everyone will receive the same punishment; there will be different degrees of punishment.
- **Judgment Day:** It depicts Judgment Day as a 24-hour event where the wicked, including the devil and fallen angels, will be consumed by fire, resulting in the "second death."
- **Epochs of Earth's History:** It outlines three significant epochs: Adam to Moses, Moses to Christ, and Christ to the Second Coming.
- **Preaching Before the Flood:** This chapter discusses preaching during the time of Noah and Enoch, refuting the idea that those destroyed in the flood received a second chance after Jesus' death.
- **No Second Chances After Death:** It argues against the idea of second chances after death, stating that one's fate is determined before death.

- **Jesus' Death:** It emphasizes that Jesus was truly dead between his crucifixion and resurrection, and was not preaching to spirits in Hades during that time.
- **Wages of Sin:** It asserts that the wages of sin are death, not eternal fiery punishment, and that Jesus paid for our sins through his death.
- **Satan's Deception:** It claims that the devil deceives people into believing God is vindictive and seeks to torture people eternally.
- **Today is the Day of Salvation:** It encourages readers to choose salvation today, as there are no second chances after death.

Dear friends,

The Two Resurrections.

As distinguished in Revelation 20, there is a resurrection of life and a resurrection of condemnation. These two resurrections occur at opposite ends of a 1,000-year period. The resurrection of the righteous occurs at the beginning of the 1,000 years, while the resurrection of the condemned occurs on Judgment Day at the end of the 1,000 years.

The State of the Dead Before Judgment.

From the moment a person dies until Judgment Day, they are dead; they do not suffer in a lake of fire. The notion of a devil with horns, a tail, and a pitchfork originates from Greek mythology. You may have heard of "fire and brimstone" preachers, and if you are familiar with Reformed churches, you might know of a sermon by Jonathan Edwards that addresses God's anger and Hellfire.

Annihilationism and Reactions.

Today, I want to emphasize that discussing annihilationism—suggesting that the wicked are ultimately destroyed rather than tormented eternally—can provoke strong reactions from many evangelical Christians. Some may deny that individuals like me are not considered Christians if we assert that hell does not exist now or deny that it will torment people forever.

Judgment Belongs to God.

Honestly, this matter is not about me at all. The judgment and condemnation they express are ultimately directed at God himself; this is a matter between them and God. For the remainder of this message, I want to clarify what is happening among those preachers who focus on hell, fire, and brimstone.

Atheism and Anger Towards a Misunderstood God.

First, it's important to note that many have turned away from Christianity and have become atheists as a result of this teaching. They often do so boldly and rebelliously, claiming they are atheists. However, in reality, they are just angry at God. They reject the idea of a deity who would punish people, often only living for 35 or 40 years, with eternal torment. They refuse to worship a God they view as vindictive, and I can understand their perspective. This portrayal does not reflect the God of Abraham; rather, it resembles the devil.

Contrasting God and Satan Regarding Torment.

Just ask yourself: Between the two choices—Jesus Christ and Satan—who is more likely to torment people in fire for all eternity vindictively? If the devil had the authority and power to do so, would he not seize the opportunity to torture everyone on this planet forever? Would he ever come to a repentant mindset? Would he ever soften his heart and say, "I think they've suffered enough; let's stop"? No, I believe that if the devil had the ability, he would indeed torture people in fire for all eternity. He would never soften his heart, never repent, and never change his mind; his torment would be relentless.

Satan is filled with hatred; he is a murderer from the beginning, just like Cain. If he had the authority and power, he would make the suffering as severe as possible, and it would never end.

Jesus on Punishment and Judgment.

Does that accurately describe Jesus? I argue that it does not. Does Jesus teach about everlasting punishment? Yes, He does. Does he teach that Judgment Day will have people who weep and gnash their teeth? Yes, Jesus does teach that Judgment Day is awful and horrifying. Does he teach that Judgment Day is worse than any judgment given by men? Yes, the worst that men can do is not worthy of comparison to what God will do on Judgment Day to the lost. Jesus teaches that Judgment Day is truly that bad and awful.

Jesus' Teaching Aligns with the Old Testament.

However, does Jesus' teaching about the destruction of the wicked equate to Greek mythology? Are his teachings in harmony with the Greek mythology view of Hades? No, they are not. How do I know this? Because in every instance where Jesus warns about the lake of fire and the destruction of the wicked, He is quoting from the Old Testament.

In every instance, the Old Testament talks about ends in ashes, describing how the saints will tread on the ashes of the wicked. The reference to "their worm never dies" does not mean that people are being tormented in fire for eternity. Instead, it specifically refers to worms that consume the carcasses that have been destroyed by fire—carcasses that have turned to ashes.

The Wicked Become Ashes.

In other words, these worms travel through the Earth, but the dirt they traverse for all eternity consists of the ashes of the wicked. So, where are the wicked? They are in dust and ashes. Are they being tormented by fire literally forever and ever?

The Example of Sodom and Gomorrah and Eternal Fire.

The question is answered when we study what happened to Sodom and Gomorrah. While they are not burning right now, the Bible teaches that Sodom and Gomorrah are currently suffering the vengeance of eternal fire. It is essential to separate the concepts of Greek mythology from the biblical teachings on the destruction of the wicked. These two topics belong in completely different categories and should not be merged.

Warning Against Blending Idolatry and Christianity.

The Apostle Paul warned us against blending idolatry with Christianity. We must clearly distinguish between idolatry, which involves the worship of the dead, and the beliefs held by the Greeks and Romans regarding spirits after death. This distinction is important to understand what the Bible teaches about death and the punishment of the wicked, such as the lake of fire.

Eternal Punishment Views and Salvation.

Let's address the question of the two views regarding the lake of fire: one that sees it as an event that ends in ashes, and the other that views it as an ongoing punishment for all eternity. The key question is whether our beliefs about this topic are a matter of salvation. If someone believes in the pagan view, will they lose their salvation because of it? No, I'm not suggesting that it's a salvation issue in that sense. However, I want to warn you that a false understanding of the lake of fire can lead to a distorted view of God Himself.

Degrees of Punishment.

The mercy of the Lord endures forever, and God is just. He will punish everyone justly in the lake of fire, but it is important to note that not everyone will receive the same punishment. Jesus warned that those who do many things wrong will receive many stripes, while those who do fewer wrongs will receive fewer stripes.

The false doctrine claims that everyone experiences the same eternal torment. In contrast, the true understanding of the lake of fire differentiates the degrees of punishment. The suffering lasts for one day, and those who receive the most severe punishment will be tormented day and night. For them, their torment will seem endless, while those who have done fewer wrongs but are still found guilty will receive fewer stripes.

Illustrating Physical Punishment.

Can you imagine being tormented like a martyr burned at the stake? There's a story of a man whose executioners were so incompetent that they couldn't start a fire properly. It kept going out. A man was on a stake, begging for someone to put him out of his misery because he had been burning, and then the fire would go out. Then he would be burning, and then the fire would go out, and his legs would be burned off, and his arms would be burned off. All he had was his core and his body, yet he was still alive. Jesus described something similar when he said to cut off your right hand; it's better to enter heaven with one arm than to enter Hades with both.

Destruction of Physical Bodies.

Destruction is coming, and it will be a physical punishment. People will have bodies with eyes, legs, feet, hands, and arms. And they're gonna be burned up just like this man that was burned up at the stake. And the eyewitnesses of this man's martyrdom testified that he was on that stake for a very long time. But eventually. His life was extinguished. And his body was completely burned up.

Unquenchable Fire and Its Outcome.

On judgment day, different degrees of punishment will be administered. Some executioners were confident yet unsure of how to begin a fire. Some people died quickly, in contrast to others who endured being on the stake for one or two hours, with the fire being extinguished repeatedly. Jesus said that this fire will not be quenched.

When Judgment Day begins, the fire will not be extinguished until it has completed its task. It will leave nothing behind — no roots or branches, just stubble and ashes. The fire on Judgment Day will not be quenched; it will consume all the wicked, including the devil and the fallen angels. Judgment Day will conclude within 24 hours.

God's Justice and Glory.

I want to contrast a troubling idea about God—that He must punish people for all eternity in fire. While it is true that God will be just and will execute judgment on the wicked, we must also highlight His glory. The devil, the fallen angels, and others, such as the beast and the false prophet, will receive just punishments for their wrongdoings on Judgment Day.

Determining the Duration of Punishment.

Those who commit lesser offenses will face lesser punishments; they might be burned in a fire and consumed in just five minutes rather than suffering for an extended period like the devil, the beast, and the false prophet. The lost will be condemned and thrown alive into the lake of fire. During the thousand years, when the books are opened, the focus will be on determining the duration of their punishment.

The Saints Will Judge Angels.

The Apostle Paul mentions that the Saints will judge the angels, specifically the fallen angels who were cast out of heaven. The Saints will decide how long their punishment will last, but God sets a limit: it cannot exceed one day. It must be less than 24 hours, as the Saints will tread on their ashes on the same day, not the next day.

The Experience of Torment.

So, if you can imagine being a martyr tied to a stake and burned alive? Even if that executioner was competent and the execution lasted for 5 minutes. Can you imagine being burned with fire for 5 minutes? Being burned with fire for just 5 seconds. Is awful? Being alive while enduring torment for just 5 minutes is unimaginable. Consider those who will suffer for 5 hours, or even 10, 15, or perhaps up to 23 hours. Can you imagine being tormented by fire for as long as 23 hours? What I believe the Scripture describes is that it will seem like forever. There will be weeping and gnashing of teeth.

Epochs of Earth's History.

Throughout Earth's history, there have been three significant epochs or periods:

1. From Adam to Moses
2. From Moses to Christ
3. From Christ to the Second Coming of Christ

The First Epoch: Before and After the Flood.

The first epoch, the initial part of Earth's history, is further divided into two segments: before the flood and after the flood, leading up to Moses. The period after the flood includes Abraham and his descendants, who entered Egypt and were later delivered from it, as detailed in the Old Testament.

Before Abraham and the Tower of Babel described in Genesis 11, there was the time before the flood. This era leads to Noah, his three sons, their wives, and the animals entering Noah's ark.

Preaching Before the Flood.

A common interpretation of Jesus' preaching to spirits in prison, referenced in Peter's epistles, suggests that those who were destroyed in the flood received a second chance after Jesus died and descended into Hades. However, upon studying Scripture, one finds that Enoch preached about the second coming even before the flood. Noah is also described as a preacher of righteousness; throughout the entire time he was preparing the ark, he invited people to come inside once it was completed, before the judgment day, and the door was shut, leading to the world's destruction through a catastrophic flood.

The Lineage of Seth and Preachers.

Thus, the pre-flood period already had its preachers, who were descendants of Seth. After Cain murdered Abel, Adam and Eve had another son, Seth, who is significant in this narrative. According to Josephus, Adam and Eve had over 60 children, but Seth's lineage is crucial as it leads down to Noah, including notable figures like Methuselah and Enoch.

The Prison of Unresponsiveness.

The righteous men mentioned were the preachers who spoke to the spirits in prison. This prison was unresponsive because these spirits had already been preached to and had the opportunity to repent of their sins. They were given a chance to escape the destruction brought about by the flood, but they rejected that invitation.

The Second Epoch: Moses to Christ.

The next age or period in history, from Moses to Christ, saw God making a covenant with Israel while excluding everyone else from that covenant. This covenant involved the sanctuary and required animal sacrifices. Those who performed these sacrifices according to the Law of Moses did so in faith, trusting that God would send His Son as the Lamb of God to atone for our sins.

Inclusion of Gentiles and Abolition of the Law.

Individuals from other nations were allowed to become proselytes and partake in Abraham's covenant through circumcision. However, this arrangement was only temporary. It was permanently resolved when Jesus died on the cross. According to Ephesians 2, Christ's death broke down the barrier between Israel and the Gentiles. Since that time, the Law of Moses has been abolished; it no longer serves as a dividing wall. Now, everyone—whether Jew or Gentile—who believes in the Gospel is saved by faith.

The Third Epoch: Christ to the Second Coming.

This brings us to the third epoch or age of the Earth, which is defined as the period from Christ's death on the cross to His second coming. A question arises about whether Jesus preached to the spirits in prison, specifically to those who lived before the flood. The popular interpretation suggests a misleading idea: the notion of second chances—that even after death, one can change one's mind and accept the Gospel.

The False Hope of Second Chances After Death.

Many people might wish that were true. They would love to live their lives indulging in sin—sexual immorality, drunkenness, partying, and seeking pleasure in this life—only to be offered the Gospel by Christ after death, giving them a second chance to change their minds. However, this scenario assumes a dire situation, where individuals are tormented in hell yet presented with a way out.

No Opportunity After Death.

Unfortunately, reality does not support this idea. According to Jesus' teachings, once you die, it is too late to change your mind. You must be vigilant because you do not know when the Second Coming will occur. When it does, it will be too late to switch sides; thus, you must stay prepared.

The Days of Noah as a Parallel.

Jesus indicated that the second coming would resemble the times of Noah. People were eating, drinking, marrying, and building until the flood came and destroyed them. Similarly, once the second coming takes place, just as it was too late to enter the ark after the flood began, it will be too late to change one's fate.

The Pagan Idea of Jesus Preaching in Hades.

This false teaching claims that Jesus was conscious after He died on the cross and went to a fiery place called Hades, where He preached to the dead. This idea is pagan and undermines the Gospel itself. Jesus truly died on the cross. From the moment of His death at 3:00 PM on Good Friday until His resurrection on Sunday morning, Jesus was dead. While this is a mystery beyond our comprehension, it is vital to understand that Jesus was indeed dead; He was placed in the tomb. The wages of sin are death, and Jesus died for our sins according to Scripture.

Jesus Was Truly Dead.

It is important to realize and believe the Gospel: that Jesus died for our sins. While He was in the grave and descended into Hell, He was dead. He wasn't preaching to anyone; He was dead. The narrative that Jesus was still alive somehow, like a ghost, and that all the people before the flood were also alive as ghosts being tortured in a fiery place, as the Greeks believed about Hades, is not scriptural. It does not align with what the Holy Bible teaches; instead, it reflects the beliefs of the Greeks and Romans in the ancient world.

No Second Chances After Death.

This idea suggests a second opportunity to change one's mind after death, which contradicts Scripture. Once you die, you cannot change your mind; you are reserved until Judgment Day. You remain in the grave until the resurrection of condemnation, which occurs at the end of the thousand years.

Clarity on the Second Resurrection.

This text is written in plain language so that even a child can read and understand it. There should be no confusion about the timing of the second resurrection of the wicked, which clearly happens at the end of the 1,000 years—it hasn't occurred yet. Paul warned against false teachers who claim that the resurrection has already taken place. The idea that condemned souls leave their bodies

and immediately go to hell to be tortured in fire after death contradicts Scripture on many levels, making me wonder where even to start listing these contradictions.

Contradictions with God's Justice and Nature.

For example, this teaching portrays God as unjust. It implies that people who committed minor sins thousands of years ago will be punished for a longer duration than individuals like Hitler or Stalin, who murdered millions simply because they died first. Those who committed lesser offenses end up being tortured longer under this false notion. This contradicts Jesus' teaching that those who commit fewer sins will receive lighter punishment.

This contradicts God's very nature. The Scriptures describe a future Judgment Day, highlighting that God is merciful and long-suffering. He is currently waiting until that day to enact His judgment on the wicked. On Judgment Day, He will demonstrate wrath without mercy, but this day of wrath is limited to just one singular moment—the great day of God Almighty, Judgment Day.

God's Longsuffering and Future Wrath.

At present, God is showing long suffering, even reserving judgment for fallen angels until that day. They are not being punished right now; they are in the abyss, essentially dead. God's wrath will be poured out without any mixture, but it will occur in one day, and then it will be over—the conclusion—ending in the lake of fire—results in the second death. Romans 6:23 clearly teaches that the wages of sin are death.

The Wages of Sin: Death, Not Eternal Torment.

In contrast, an alternate false doctrine claims that the wages of sin are eternal fiery punishment. If the wages of sin were truly eternal punishment, then Jesus would not have paid for our sins. However, if the wages of sin are death, and if Jesus truly died on the cross, then He fully paid for our sins—He satisfied the wages of death.

If death required eternal torture and fire, then Jesus would not have satisfied those wages; He would need to go to a fiery place of torment and remain there forever.

Contradictions Regarding Ghosts and Disembodied Spirits.

Alright, let's outline some contradictions that are irreconcilable with the Bible. If you cling to the idea of eternal fire and the belief in ghosts—entities that exist in a disembodied state after death—that is at odds with scriptural teachings. For instance, the notion that Jesus became a ghost and went to a place where other disembodied spirits exist to preach to them or the belief that saints become ghosts in heaven, waiting for their angelic bodies at the second coming, contradicts what the Bible states. This perspective blends idolatry with Christianity, confusing the clear messages found in Scripture.

Satan's Deception and Distorted View of God.

Friends, the devil is your adversary; he is deceitful and aims to destroy you. He wants you to believe that God is vindictive and seeks to torture people eternally through horrific means like fire. He twists the message, suggesting that Jesus desires to punish the wicked forever. Moreover, the devil may lead you to think that Jesus didn't truly die on the cross but rather continued to exist even during that time and preached in prison to other spirits suffering in Hades or hell.

God's True Character: Love and Longsuffering.

These beliefs obscure your understanding of God. The truth is that God is love; He is long-suffering. Right now, He is not punishing anyone with fire. Judgment is reserved until the day of reckoning, which lasts for just one day, and then it is over. For all eternity, the saints and angels in heaven will understand that God withheld His anger and only expressed it once. His wrath is not ongoing; instead, He exemplifies self-control. He is not prone to fits of rage, nor is He eternally vindictive, holding grudges or torturing people. Such doctrines are fundamentally flawed.

Inconsistency with Jesus' Character.

How can anyone read about Jesus in the Bible, who died for the sins of the world, and believe that He will torture people forever? This doctrine is inconsistent with the character of God and aligns more with what Satan would do if he had the authority of God to punish; he would do so endlessly.

Today is the Day of Salvation.

There are no second chances. Hebrews 3-4 remind us that today is the day of your salvation. As long as you are alive, you have the choice; once you die, it is too late to decide. Your destiny—whether it leads you into the city of God or outside it, facing judgment—is settled at that point. There will be no switching sides. It's going to be like the days of Noah: you are either inside the ark when the flood comes or outside.

No Changing Position at the Second Coming.

You will be either safe inside the city of God or outside of it. No one will be able to change their position. The devil wants you to believe in second chances. He promotes the idea of a pre-tribulation rapture, suggesting that after this secret rapture, those who are lost will have another opportunity to become Christians and be saved. This is a deception.

Refuting the Second Chance Interpretation of Noah's Flood.

Some people misinterpret the story of those who perished in Noah's flood, believing they had a second chance when Jesus died. This is a false doctrine. Today is the day of your salvation. Don't let your past hurts hold you back. Choose today to believe in Jesus, repent of your sins, and get baptized. Bear fruit in your life and demonstrate real change. Please don't wait until you die, thinking you can repent then; it will be too late.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

The Ancient Greek View of Death & Hell

Greek attitudes

They believed that death was not the end of life or human existence. The Greeks accepted the existence of the soul after death but saw this afterlife as meaningless. In the underworld, the identity of a dead person still existed, but it had no strength or true influence.”
wikipedia.org/wiki/Greek_underworld

How The Greek View of Death & Hell Became Popular

- Many of the “church fathers” were formally trained Greek philosophers who viewed death, heaven, and hell throughout their lifetimes through the lens of Greek mythology, as taught by Plato.
- Plato was the father of Greek mythology.
 - Plato taught that the body was evil
 - Men either have a good spirit or an evil spirit.
 - At death, the spirit leaves the body.
 - Good spirits go to heaven (which, to the Greeks, was a realm of spirits with chubby babies playing harps on clouds).
 - Evil spirits go to hell (which, to the Greeks, was a fiery realm ruled by a red devil with horns and a pitchfork that lasted for all eternity).
- The New Testament was written in Greek and shares many of the same words commonly used by the Greeks, such as "heaven," "hell," "spirit," and "soul." However, the Greeks defined words like heaven and hell differently. Sadly, today’s church has mistakenly adopted the Greek mythological view and calls it orthodox Christianity.
- The popular view of death, heaven, and hell among modern churches dates back approximately 2,500 years to the time of Plato. It is not Jewish or Christian. Greek mythology about death, heaven, and hell is well documented centuries before Christ was born. These false Greek myths about death, heaven, and hell were introduced very early in church history by the “church fathers.”

Greek Beliefs about the Afterlife:

“In Homer's Odyssey (750–700 bc) the Underworld—otherwise known as “the house of Hades,” or simply “Hades,” after the god who ruled over the dead—was bleak and somber for nearly everyone... **A handful of mythical figures suffered for eternity, and their wrongdoings were beyond those of mere mortals.**” getty.edu

God, in His wisdom, created the Bible in such a way that the atheist could see the world through an atheistic/evolution worldview, and the Christian could look at the same world and see creation. In the same way, God, in His wisdom, wrote the Bible with a balance so that over 30,000 modern denominations could all see the Bible through its own set of lenses. Clinging to 1-2 verses that appear to support these positions. Yet, it is very easy to know the truth and to be set free by the truth.

Matthew 13:13-15 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

Cherry Picking Fallacy, the Fallacy of Incomplete Evidence.

The **Cherry Picking Fallacy**, also known as the **fallacy of incomplete evidence**, occurs when someone selectively presents individual cases or data that seem to confirm a particular position while **ignoring** a significant portion of related and similar cases or data that may **contradict** that position.

Here are the key points about this fallacy:

1. **Definition:**

- Cherry picking involves pointing to specific examples or data that support a particular argument while **disregarding** other relevant information.
- It can be committed intentionally or unintentionally.

2. **Origin of the Term:**

- The term “cherry picking” is based on the process of **harvesting fruit**.
- Imagine a picker selecting only the ripest and healthiest cherries from a tree.
- An observer seeing only the selected fruit might wrongly assume that most or all of the tree’s fruit is in a likewise good condition.

3. **Examples:**

- **Climate Change Denial:**
 - In climate change discussions, cherry picking occurs when specific time periods (e.g., 1998–2012) are chosen to create an artificial “pause” in global warming, ignoring the overall warming trend.
- **Confirmation Bias:**
 - Cherry picking is related to confirmation bias, where people tend to focus on evidence that confirms their existing beliefs.
 - It can lead to misleading conclusions.

4. **Avoiding the Fallacy:**

- To avoid cherry picking, consider a **complete picture** by examining all relevant data.
- Be aware of the **selective attention** bias and strive for a balanced view.

Remember, critical thinking involves considering all available evidence rather than selectively highlighting only what supports a preferred position!

TOPICAL BIBLE STUDIES (KJV)

Death—Immortal Souls?

Or a Temporary Sleep while Awaiting the Resurrection?

Cherry Picking Fallacy, the Fallacy of Incomplete Evidence.

The **Cherry Picking Fallacy**, also known as the **fallacy of incomplete evidence**, occurs when someone selectively presents individual cases or data that seem to confirm a particular position while **ignoring** a significant portion of related and similar cases or data that may **contradict** that position. Below is an example of the **Cherry Picking Fallacy**,

The Doctrine that ‘Saints Go Directly to Heaven at Death’ Is Based on Incomplete Evidence.

Here are all the verses in this chapter.

Genesis 2:7; 3:4; 25:8; Exodus 7:11; Deuteronomy 31:16; 1 Samuel 28:3-25; 1 Kings 2:10; 11:21,43; 14:20,31; 15:8,24; 16:6,28; 22:40,50; 2 Kings 8:24; 10:35; 13:9,13; 14:16,21-22,29; 15:7,22,38; 16:20; 20:21; 21:18; 24:6; Job 4:17; 14:12,21; 17:13; 27:3; Psalm 115:17; 146:4; Ecclesiastes 9:5-6,10; 12:7; Ezekiel 18:20; Daniel 2:2; Matthew 9:24-25; 13:43; 22:30; Mark 5:39-42; 12:25; Luke 8:49-56; 20:36; John 5:28-29; 11:11-14,23,26-27,34,39,43-44; 20:17; Acts 2:29,34; 5:2,29; 16:16-18; 1 Corinthians 15:3-4,50-55; 2 Corinthians 5:1-8; Philippians 1:21-24; 1 Thessalonians 4:13-18; 1 Timothy 6:15-16; 2 Timothy 4:6-8; James 2:26; 2 Peter 3:10; 1 John 3:2; Revelation 12:9; 16:3,14; 21:4; 22:12

Here are all the verses used by those who teach ‘Saints Go Directly to Heaven at Death.’

2 Corinthians 5:6-8; Philippians 1:23; Luke 16:22-24; 23:43

The Pattern of King David

Acts 2:29, 34 Men and brethren, let me freely speak unto you of **the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.** For **David is not ascended into the heavens:** but he saith himself, The LORD said unto my Lord, Sit thou on my right hand

Step 1. King David died and is now dead. v.2

Step 2. David was buried. He is in his grave. v. 29

Step 3. David has not been resurrected. The resurrection happens at the “Second Coming.”

Step 4. “**David is not ascended into the heavens.**” This will happen at the second coming of Jesus Christ. 1 Thess. 4:13-18.

The Pattern of Jesus Christ

Step 1. Death

Step 2. Burial

Step 3. Resurrection

Step 4. Ascension to Heaven

1 Corinthians 15:3-4 **CHRIST DIED** for our sins according to the scriptures; And that **HE WAS BURIED**, and that **HE ROSE AGAIN** the third day according to the scriptures:

John 20:17 Jesus saith unto her, **Touch me not; for I AM NOT YET ASCENDED** to my Father: but go to my brethren, and say unto them, **I ASCEND UNTO MY FATHER**, and your Father; and to my God, and your God.

Death Til the Resurrection Is Like A Twinkling Of An Eye

1 Corinthians 15:51-52 ¶ Behold, I shew you a mystery; *we shall not all sleep*, but **we shall all be changed, IN A MOMENT, IN THE TWINKLING OF AN EYE, AT THE LAST TRUMP:** for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

This Mortal (This Flesh and Blood Body)

...Shall Have Put On Immortality (An Angel Like Body)

Matthew 13:43 Then shall **THE RIGHTEOUS SHINE FORTH AS THE SUN IN THE KINGDOM OF THEIR FATHER.** Who hath ears to hear, let him hear.

1 Corinthians 15:53-54 For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

There is an Earthly House
& An Eternal Body That Is Now in The Heavens (AN ANGEL LIKE BODY)

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, **BUT ARE AS THE ANGELS OF GOD IN HEAVEN.**

2 Corinthians 5:1-2 ¶ For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. **2** For in this we groan, earnestly desiring **TO BE CLOTHED** upon with our house which is from heaven:

Saints Never Exist In A “Naked State,” Without A Body

There is an earthly house (this body) and a heavenly body (angel-like) and there is no “naked” existence in between, we are never “unclothed” without a body.

2 Corinthians 5:3-4 If so be that being clothed **WE SHALL NOT BE FOUND NAKED.** **4** For we that are in *this* tabernacle do groan, being burdened: **NOT FOR THAT WE WOULD BE UNCLOTHED,** but clothed upon, that mortality might be swallowed up of life.

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, **WHEN HE SHALL APPEAR, WE SHALL BE LIKE HIM;** for we shall see him as he is.

James 2:26 The body without the spirit is dead.

When we are “Clothed”, or “Changed”

From Our Mortal Into Our Immortal Bodies “At The Last Trump.”

1 Corinthians 15:50-55 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

While In This Earthly House We Are Absent From The Lord

Mark 12:25 For when they shall rise from the dead, they neither marry, nor are given in marriage; **BUT ARE AS THE ANGELS WHICH ARE IN HEAVEN.**

2 Corinthians 5:6 Therefore *we are* always confident, knowing that, **whilst we are at home in the body, we are absent from the Lord:**

1 Corinthians 15:50 Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.**

Absent From the Body, and to be Present with the Lord

2 Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

*Note: Verse 8 must be understood within the context of verses 1-7. Something we explored above. There is an **earthly house** (this body) and a **heavenly body** (angel like) and **there is no state of being naked in between without a body**. “Willing rather to be absent from the body” (means, Paul was willing to die), and to be present with the Lord. From Paul’s perspective, from the moment of his death until he would see the Second Coming of Jesus Christ would be a twinkling of an eye—he would be unaware of any time that has passed. According to 1 Corinthians 15:51-55 Paul is now asleep (dead) and will be **changed from mortal to immortal—at the last trump**).*

Having a Desire to Depart, and to be with Christ

Philippians 1:21-24 ¶ For to me to live *is* Christ, and to die *is* gain. But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not. For **I am in a strait betwixt two, having a desire TO DEPART, AND TO BE WITH CHRIST**; which is far better: Nevertheless to abide in the flesh *is* more needful for you.

Next Let’s see how Paul understood his own **departure**:

The Time of My Departure (Paul’s Martyrdom) is at Hand

2 Timothy 4:6-7 For I am now ready to be offered, and **THE TIME OF MY DEPARTURE IS AT HAND**.
7 I have fought a good fight, I have finished my course, I have kept the faith:

Pay careful attention to the very next verse...

Paul Doesn’t Receive His Crown Until Christ’s Appearing

Paul understood being “present with the Lord” to mean that he would receive his crown, at Jesus Christ’s appearance!

2 Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, **shall give me AT THAT DAY**: and not to me only, but unto all them also that love **HIS APPEARING**.

Let's Review The Pattern of Jesus Christ

- Step 1.** Death
- Step 2.** Burial
- Step 3.** Resurrection
- Step 4.** Ascension to Heaven

The Pattern of Paul

- Step 1.** Paul died, Paul is now dead.
- Step 2.** Paul was buried, Paul is in his grave.
- Step 3.** Paul has not been resurrected. The resurrection is at "his appearing."
- Step 4.** Paul has not ascended into the heavens. This will happen after the resurrection, at the second coming of Jesus Christ. 1 Thessalonians 4:13-18.

The Maid Is Not Dead, But Sleepeth

Matthew 9:24-25 He said unto them, Give place: **FOR THE MAID IS NOT DEAD, BUT SLEEPETH.** And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose.

Mark 5:39-42 And when he was come in, he saith unto them, **Why make ye this ado, and weep? THE DAMSEL IS NOT DEAD, BUT SLEEPETH.** And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, **Talitha cumi;** which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

Luke 8:49-56 While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard *it*, he answered him, saying, **Fear not: believe only, and she shall be made whole.** And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. And all wept, and bewailed her: but he said, **WEEP NOT; SHE IS NOT DEAD, BUT SLEEPETH.** And they laughed him to scorn, knowing that she was dead. And he put them all out, and took her by the hand, and called, saying, **Maid, arise.** And her spirit came again, and she arose straightway: and he commanded to give her meat. And her parents were astonished: but he charged them that they should tell no man what was done.

Thy Brother Shall Rise Again

John 11:23 Jesus saith unto her, **THY BROTHER SHALL RISE AGAIN.**

Whosoever Believeth In Me Shall Never Die

John 11:26-27 And **WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE. BELIEVEST THOU THIS?** 27 She saith unto him, Yea, Lord: **I believe that thou art the Christ, the Son of God**, which should come into the world.

Where Have Ye Laid Him?

John 11:34 And said, **WHERE HAVE YE LAID HIM?** They said unto him, Lord, come and see.

Take Ye Away The Stone

John 11:39 Jesus said, **TAKE YE AWAY THE STONE.** Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

Lazarus, Come Forth

John 11:43 And when he thus had spoken, he cried with a loud voice, **LAZARUS, COME FORTH.**

Loose Him, And Let Him Go

John 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, **LOOSE HIM, AND LET HIM GO.**

We Shall Not All Sleep

1 Corinthians 15:51-52 ¶ Behold, I shew you a mystery; **WE SHALL NOT ALL SLEEP**, but we shall all be changed, **52** In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Abraham, Isaac & Jacob Were “Gathered To His People”

Genesis 25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

David Slept With His Fathers

1 Kings 2:10 So **DAVID SLEPT WITH HIS FATHERS, AND WAS BURIED** in the city of David.

Acts 2:29, 34 The patriarch **DAVID... IS BOTH DEAD AND BURIED**, and his sepulchre is with us unto this day. David is **NOT** ascended into the heavens.

1. David slept with his Fathers (**1 Kings 11:21**)
2. Solomon slept with his Fathers (**1 Kings 11:43**)
3. Jeroboam slept with his Fathers (**1 Kings 14:20**)
4. Rehoboam slept with his Fathers (**1 Kings 14:31**)
5. Abijam slept with his Fathers (**1 Kings 15:8**)
6. Asa slept with his Fathers (**1 Kings 15:24**)
7. Baasha slept with his Fathers (**1 Kings 16:6**)
8. Omri slept with his Fathers (**1 Kings 16:28**)
9. Ahab slept with his Fathers (**1 Kings 22:40**)
10. Jehoshaphat slept with his Fathers (**1 Kings 22:50**)
11. Joram slept with his Fathers (**2 Kings 8:24**)
12. Jehu slept with his Fathers (**2 Kings 10:35**)
13. Jehoahaz slept with his Fathers (**2 Kings 13:9**)
14. Joash slept with his Fathers (**2 Kings 13:13**)
15. Jehoash slept with his Fathers (**2 Kings 14:16**)
16. Azariah slept with his Fathers (**2 Kings 14:21,22**)
17. Jeroboam slept with his Fathers (**2 Kings 14:29**)
18. Azariah slept with his Fathers (**2 Kings 15:7**)
19. Menahem slept with his Fathers (**2 Kings 15:22**)
20. Jotham slept with his Fathers (**2 Kings 15:38**)
21. Ahaz slept with his Fathers (**2 Kings 16:20**)
22. Hezekiah slept with his Fathers (**2 Kings 20:21**)
23. Manasseh slept with his Fathers (**2 Kings 21:18**)
24. Jehoiakim slept with his Fathers (**2 Kings 24:6**)

Concerning Them Which Are Asleep

1 Thessalonians 4:13-18 ¶ But I would not have you to be ignorant, brethren, **concerning them which are asleep**, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so **them also which sleep in Jesus** will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord **shall not prevent them which are asleep**. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and **the dead in Christ shall rise** first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Death, "Do Souls Die" Questions & Answers

1. How Did Humans Get Here in the First Place?

“The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being” (**Genesis 2:7**).

Answer: God made us from dust in the beginning.

2. What Happens When a Person Dies?

“Then the dust will return to the earth as it was, and the spirit will return to God who gave it” (**Ecclesiastes 12:7**).

Answer: The body turns to dust again, and the spirit goes back to God, who gave it. The spirit of every person who dies—whether saved or unsaved—returns to God at death.

3. What Is The “Spirit” That Returns to God at Death?

“The body without the spirit is dead” (**James 2:26**).

“The spirit of God is in my nostrils” (**Job 27:3**).

Answer: The spirit that returns to God at death is the breath of life. Nowhere in all of God’s book does the “spirit” have any life, wisdom, or feeling after a person dies. It is the “breath of life” and nothing more.

4. What is a "Soul"?

“The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (**Genesis 2:7**).

Answer: A soul is a living being. A soul is always a combination of two things: body plus breath. A soul cannot exist unless body and breath are combined. God’s word teaches that we are souls—not that we have souls.

5. Do Souls Die?

“The soul that sinneth, it shall die” (**Ezekiel 18:20**).

“Every living soul died in the sea” (**Revelation 16:3**).

Answer: According to God’s word, souls do die! We are souls, and souls die. Man is mortal (**Job 4:17**). **ONLY GOD IS IMMORTAL** (**1 Timothy 6:15, 16**). The concept of an undying, immortal soul is not found in the Bible, which teaches that all souls that sin are subject to death.

6. Do Good People Go to Heaven When They Die?

“All who are in the graves will hear His voice and come forth” (**John 5:28-29**).

“David ... is both dead and buried, and his tomb is with us to this day. ... For David did not ascend into the heavens” (**Acts 2:29, 34**).

“If I wait, the grave is mine house” (**Job 17:13**).

Answer: No. People do not go to heaven or to hell at death. They don’t go anywhere—but they wait in their graves for the resurrection.

7. How Much Does One Know Or Comprehend After Death?

“The living know that they will die; but the Dead know nothing, and they have no more reward, for the memory of them is forgotten. Also their love, their hatred, and their envy have now perished; nevermore will they have a share in anything done under the sun. ... There is no work or device or knowledge or wisdom in the grave where you are going” (**Ecclesiastes 9:5, 6, 10**).

“The dead do not praise the Lord” (**Psalms 115:17**).

Answer: God says that the dead know absolutely nothing!

8. But Can’t the Dead Communicate with The Living, And Aren’t They Aware of What the Living Are Doing?

“Man lies down and does not rise. Till the heavens are no more, they will not awake nor be roused from their sleep. ... His sons come to honor, and he does not know it; they are brought low, and he does not perceive it” (**Job 14:12, 21**).

“Nevermore will they have a share in anything done under the sun” (**Ecclesiastes 9:6**).

Answer: No. The Dead cannot contact the living, nor do they know what the living are doing. They are dead. Their thoughts have perished (**Psalms 146:4**).

9. Jesus Called the Unconscious State of The Dead “Sleep” In John 11:11–14. How Long Will They Sleep?

“Man lies down and does not rise. Till the heavens are no more” (**Job 14:12**).

“The day of the Lord will come ... in which the heavens will pass away” (**2 Peter 3:10**).

Answer: The dead will sleep until the great day of the Lord at the end of the world. In death humans are totally unconscious with no activity or knowledge of any kind.

10. What Happens To The Righteous Dead At The Second Coming Of Christ?

“Behold, I am coming quickly, and My reward is with Me, to give to every one according to his work” (**Revelation 22:12**).

“The Lord Himself will descend from heaven with a shout. ... And the dead in Christ will rise. ... And thus we shall always be with the Lord” (**1 Thessalonians 4:16, 17**).

“We shall all be changed—in a moment, in the twinkling of an eye ... and the dead will be raised incorruptible. ... For this corruptible must put on incorruption, and this mortal must put on immortality” (**1 Corinthians 15:51–53**).

Answer: They will be rewarded. They will be raised, given immortal bodies, and caught up to meet the Lord in the air. There would be no purpose in a resurrection if people were taken to heaven at death.

11. What Was the Devil’s First Lie On Earth?

“The serpent said to the woman, ‘You will not surely die’” (**Genesis 3:4**).

“That serpent of old, called the Devil and Satan” (**Revelation 12:9**).

Answer: You will not die.

12. Why Did The Devil Lie To Eve About Death? Could This Subject Be More Important Than We Think?

Answer: The devil’s lie that we will not die is one of the pillars of his teachings. For thousands of years, he has worked powerful, deceptive miracles to trick people into thinking they are receiving messages from the spirits of the dead. (Examples: magicians of Egypt—**Exodus 7:11**; witch of Endor—**1 Samuel 28:3–25**; Sorcerers—**Daniel 2:2**; A slave girl—**Acts 16:16–18**.)

13. Do Devils Really Work Miracles?

“For they are the spirits of devils, working Miracles” (**Revelation 16:14**).

“False christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect” (**Matthew 24:24**).

Answer: Yes indeed! Devils work incredibly convincing miracles (**Revelation 13:13, 14**). Satan will appear as an angel of Light (**2 Corinthians 11:14**) and, even more shocking, as Christ Himself (**Matthew 24:23, 24**). The universal feeling will be that Christ and His Angels are leading out in a fantastic worldwide revival. The entire emphasis will seem so spiritual and be so supernatural that only God’s elect will not be deceived.

14. Why Will God's People Not Be Deceived?

“They received the word with all readiness, and searched the Scriptures daily to find out whether these things were so” (**Acts 17:11**).

“If they do not speak according to this word, it is because there is no Light in them” (**Isaiah 8:20**).

Answer: God’s people will know from their study of His book that the dead are dead, not alive. They will know that a “spirit” claiming to be a deceased loved one is really a devil! God’s people will reject all teachers and miracle workers who claim to receive special “light” or work miracles by contacting the spirits of the dead. And God’s people will likewise reject as dangerous and false all teachings that claim the dead are alive in any form, anywhere.

15. What Did God command should be done to people who taught that the dead were alive?

“A man or a woman who is a medium, or who has familiar spirits, shall surely be put to death; they shall stone them with stones” (**Leviticus 20:27**).

Answer: God insisted that mediums and others with “familiar spirits” (who claimed to be able to contact the dead) should be stoned to death. This shows how God regards the false teaching that the dead are alive.

16. Will The Righteous People Who Are Raised In The Resurrection Ever Die Again?

“Those who are counted worthy to attain that age, and the resurrection from the dead ... nor can they die anymore” (**Luke 20:35, 36**).

“God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away” (**Revelation 21:4**).

Answer: No! Death, sorrow, crying, and tragedy will never enter into God's new kingdom. "When this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: 'Death is swallowed up in victory'" (**1 Corinthians 15:54**).

17. Belief In Reincarnation Is Expanding Rapidly Today. Is This Teaching Biblical?

"And as it is appointed unto men once to die, but after this the judgment" (**Hebrews 9:27**)

"The living know that they will die; but the dead know nothing. ... Nevermore will they have a share in anything done under the sun" (**Ecclesiastes 9:5, 6**).

Answer: Almost half the people on earth believe in reincarnation, teaching that the soul never dies but is instead continually reborn in a different kind of body with each succeeding generation. This teaching, however, is contrary to Scripture.

The Bible Says

After death a person: returns to dust (**Psalms 104:29**), knows nothing (**Ecclesiastes 9:5**), possesses no mental powers (**Psalms 146:4**), has nothing to do with anything on earth (**Ecclesiastes 9:6**), does not live (**2 Kings 20:1**), waits in the grave (**Job 17:13**), and continues not (**Job 14:1, 2**).

Satan's Invention

We learned in questions 11 and 12 that Satan invented the teaching that the dead are alive. Reincarnation, channeling, communication with spirits, spirit worship, and the "undying soul" are all inventions of Satan, with one aim to Convince people that when you die you are not really dead. When people believe that the dead are alive, "spirits of devils, working Miracles" (Revelation 16:14) and posing as spirits of the dead will be able to deceive and lead them astray virtually 100 percent of the time (**Matthew 24:24**).

Hell—An Eternal Fire?

Or an Eternal Punishment Ending in the Second Death?

Cherry Picking Fallacy, the Fallacy of Incomplete Evidence.

The **Cherry Picking Fallacy**, also known as the **fallacy of incomplete evidence**, occurs when someone selectively presents individual cases or data that seem to confirm a particular position while **ignoring** a significant portion of related and similar cases or data that may **contradict** that position. Below is an example of the **Cherry Picking Fallacy**,

The Doctrine of ‘Eternal Hell Fire’ is Based on Incomplete Evidence.

Here are all the verses in this chapter.

Genesis 1:5,8,13,19,23,31; Numbers 11:2; Deuteronomy 32:22; 1 Samuel 1:22; 2 Samuel 19:4; 2 Kings 22:17; 2 Chronicles 34:25; Job 21:30; Psalm 9:17; Proverbs 16:4; Isaiah 34:10; 43:17; 47:12-15; 66:24; Jeremiah 7:20; 17:27; Ezekiel 20:47-48; Zephaniah 1:14; Malachi 4:1,3; Matthew 5:22; 10:28; 25:46; 26:6-13; Mark 9:42-48; 14:3-13; Luke 7:36-50; 10:38-42; 12:46-48; 16:23,31; John 5:29; 11:1,9; 12:1-11; Romans 2:5; 9:22; 1 Peter 2:8; 2 Peter 2:4,6,9; 3:7,9-11; Jude 6-7; Revelation 6:17; 14:10-11; 16:14; 20:5,10-11,13-15

Here are all the verses used by those who teach ‘Eternal Hell Fire’

Matthew 5:22; 10:28; 25:46; 26:6-13; Mark 9:42-48; 14:3-13; Luke 7:36-50; 10:38-42; 12:46-48; 16:23,31; John 5:29; 11:1,9; 12:1-11; Revelation 14:10-11; 16:14; 20:5,10-11,13-15

Those who teach ‘Eternal Hell Fire’ do indeed have Jesus' own words: “everlasting punishment,” the “fire that will not be quenched,” the “worm never dies,” and John describing an event that lasts “day and night forever and ever.”

In this chapter, we will demonstrate that in every verse used by those who teach ‘Eternal Hell Fire,’ **Jesus and the apostle John are quoting the Old Testament, and in each case, this results in the wicked being turned into ashes and corpses.**

- It will be demonstrated that Jesus Himself gives examples of the fiery punishment of the wicked, warning that it ends with **the wicked being made corpses**.
- The lake of fire event in Revelation 20 is described as **the second death**.
- The apostle Paul said **the wages of sin is death**. Jesus died, paying for the wages of sin.

Let's rip the band-aid off quickly! The pagan understanding that hell is a place of fiery torment that now exists and will always exist for unending billions of years originated with the Greeks and Romans. Isaiah was given detailed visions of the lake of fire. The devil had over two centuries to develop a counterfeit and introduce it to the world through the Greek philosopher Plato. From our perspective, that was 2500 years ago. But let's not forget the prophecies about the destruction of the wicked ending in corpses and ashes, revealed in Isaiah, are centuries older.

- Hell is the grave.
- Hell and death are cast into the lake of fire, which is the second death.

So long as you are viewing these things through pagan worldviews, you won't be able to see what is really being described. 'Eternal Hell Fire' is a doctrine of devils based on incomplete evidence. In the next chapter, we will prove it.

Behold, They Shall Be:

Isaiah 47:12-15 Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee. **Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: *there shall not be a coal to warm at, nor fire to sit before it.*** Thus shall they be unto thee with whom thou hast laboured, *even thy merchants*, from thy youth: they shall wander every one to his quarter; none shall save thee.

Behold, They Shall Be:

- *As stubble*
- *The fire shall burn them*
- *They shall not deliver themselves from the power of the flame*
- *There shall not be a coal to warm at*
- *Nor fire to sit before it*

THE DAY COMETH, That Shall Burn As An Oven:

Malachi 4:1 ¶ For, behold, **THE DAY COMETH**, that shall burn as an oven; and all the proud, yea, and **all that do wickedly, shall be stubble: and the day that cometh shall burn them up**, saith the LORD of hosts, **that it shall leave them neither root nor branch.**

THE DAY COMETH, That Shall Burn As An Oven:

- *All that do wickedly, shall be stubble*
- *The day that cometh shall burn them up*
- *It shall leave them neither root nor branch*

IN THE DAY That I Shall Do This:

Malachi 4:3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet ***IN THE DAY*** that I shall do *this*, saith the LORD of hosts.

IN THE DAY That I Shall Do This:

- *Ye shall tread down the wicked*
- *They shall be ashes under the soles of your feet*

The Wicked Shall Be:

Matthew 5:22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, **shall be in danger of hell fire.**

Psalms 9:17 The wicked shall be turned into hell, *and* all the nations that forget God.

The Wicked Shall Be:

- *Shall be in danger of hell fire*
- *Turned into Hell*

The Angels that Sinned:

2 Peter 2:4 For if God spared not the angels that sinned, but **cast *them* down to hell**, and delivered them into chains of darkness, **to be reserved unto judgment**;

The Angels that Sinned:

- *Have been cast down to Hell*
- *Delivered into chains of darkness*
- *Are reserved unto Judgment*

Death and Hell were:

Revelation 20:13-15 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. **And death and hell were cast into the lake of fire. This is the second death.** And whosoever was not found written in the book of life was cast into the lake of fire.

Death and Hell were:

- *Cast into the lake of fire*
- *This is the second Death*

Note: The word "Hell," in The Old Testament in mos cases is from the Hebrew word "Sheol", which translated means "the grave." So it is, that Death and Hell (the grave) were cast into the lake of fire, and this is the second Death.

Hell Fire Will:

Deuteronomy 32:22 For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

Hell Fire Will:

- *Burn unto the lowest Hell*
- *Consume the earth*
- *Set on fire the foundations of the mountains*

The Wicked Have:

Mark 9:42-48 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than **having two hands to go into hell, into the fire that never shall be quenched:** Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than **having two feet to be cast into hell, into the fire that never shall be quenched:** Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than **having two eyes to be cast into hell fire:** Where their worm dieth not, and the fire is not quenched.

The Wicked Have:

- *Two hands to go into Hell*
- *Two feet to be cast into Hell*
- *Two eyes to be cast into Hell fire*

The First & Second Resurrections:

Revelation 20:5 But The rest of the dead lived not again until the thousand years were finished. this is the first resurrection.

John 5:29 And shall come forth; they that have done good, unto the resurrection of life (first resurrection); and they that have done evil, unto the resurrection of damnation (second resurrection).

The First & Second Resurrections:

- *The Saints partake of the First Resurrection which occurs at the beginning of the 1000 years.*
- *The wicked partake of the Second Resurrection which occurs at the end of the 1000 years, to face the Judgment, the Lake of Fire and the Second Death.*

Hell Fire Shall Not Be Quenched

Numbers 11:2 And the people cried unto Moses; and when Moses prayed unto the LORD, **the fire was quenched.**

2 Kings 22:17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; **therefore my wrath shall be kindled against this place, and shall not be quenched.**

2 Chronicles 34:25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; **therefore my wrath shall be poured out upon this place, and shall not be quenched.**

Isaiah 34:10 *It shall not be quenched night nor day; the smoke thereof shall go up for ever:* from generation to generation **it shall lie waste; none shall pass through it for ever and ever.**

Note: *The definition of "quench", To extinguish; to put out; as, to quench flame.*

That Which is not Quenched Night nor Day:

Isaiah 43:17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, **THEY SHALL NOT RISE: THEY ARE EXTINCT, they are quenched as tow.**

Jeremiah 7:20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and **it shall burn, and shall not be quenched.**

That Which is not Quenched Night nor Day:

- *"shall lie waste"*
- *none shall pass through it for ever and ever*

Jerusalem Suffered Fire that was not Quenched:

Jeremiah 17:27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and **it shall devour the palaces of Jerusalem, and it shall not be quenched.**

Note: *Jerusalem is not burning today!*

Israel Suffered Fire that was not Quenched:

Ezekiel 20:47-48 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. **And all flesh shall see that I the LORD have kindled it: it shall not be quenched.**

Where their Worm Dieth not:

Isaiah 66:24 And they shall go forth, and look upon ***THE CARCASSES OF THE MEN*** that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Concerning Hell Fire Which Is Not Quenched:

- *They look upon the carcasses (dead bodies)*
- *Their worm shall not die—the worms feasting on the carcasses of the wicked have eternal life*

Where their Worm Dieth not:

- Where **their worm dieth not**, and the fire is not quenched. (Mark 9:44)
- Where **their worm dieth not**, and the fire is not quenched. (Mark 9:46)
- Where **their worm dieth not**, and the fire is not quenched. (Mark 9:48)

Everlasting Punishment

Matthew 25:46 And these shall go away **into everlasting punishment**: but the righteous into life eternal.

Note: *The punishment of the wicked is everlasting. There are no second chances after the lake of fire judgment, which ends in the second death. The second death is an everlasting punishment. The wicked will never be raised to life again.*

The Example of Sodom and Gomorrah

Jude 7 Even as **Sodom and Gomorrha**, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are **set forth for an example, SUFFERING THE VENGEANCE OF ETERNAL FIRE**.

2 Peter 2:6 And turning the cities of **Sodom and Gomorrha INTO ASHES** condemned *them* with an overthrow, **making *them* an ensample** unto those that after should live ungodly;

The Example of Sodom and Gomorrah:

- *Are suffering the vengeance of eternal fire (Jude 7)*
- *Sodom and Gomorrah have been turned to ashes (2 Peter 2:6)*

Tormented Day and Night Forever and Ever

Revelation 14:10-11 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And **the smoke of their torment ascendeth up for ever and ever**: and **THEY HAVE NO REST DAY NOR NIGHT**, who worship the beast and his image, and whosoever receiveth the mark of his name.

Revelation 20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and **SHALL BE TORMENTED DAY AND NIGHT for ever and ever**.

There shall be wailing and gnashing of teeth, (it will be awful, more dreadful than any death in history, except for the death of Jesus Christ on the Cross), there shall be no rest from the punishment in the lake of fire for an entire day, and an entire night.

Are There Not Twelve Hours In The Day?

John 11:9 Jesus answered, **ARE THERE NOT TWELVE HOURS IN THE DAY?** If any man walk in the day, he stumbleth not, because he seeth the light of this world.

Are There not Twelve Hours in the Day?

- **Genesis 1:5** the evening and the morning were the first day.
- **Genesis 1:8** And the evening and the morning were the second day.
- **Genesis 1:13** And the evening and the morning were the third day.
- **Genesis 1:19** And the evening and the morning were the fourth day.
- **Genesis 1:23** And the evening and the morning were the fifth day.
- **Genesis 1:31** ¶ And the evening and the morning were the sixth day.

Behold, THE DAY Cometh:

Malachi 4:1 ¶ For, behold, **THE DAY cometh**, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and **THE DAY** that **cometh** shall burn them up, saith the LORD of hosts, that **it shall leave them neither root nor branch**.

Behold, THE DAY cometh:

- *All that do wickedly, shall be stubble*
- **THE DAY** that cometh shall burn them up
- *It shall leave them neither root nor branch*

In THE DAY That I Shall Do This:

Malachi 4:3 And ye shall tread down the wicked; for **they shall be ashes** under the soles of your feet **IN THE DAY** that I shall do **this**, saith the LORD of hosts.

The GREAT DAY of the LORD

Zephaniah 1:14 **THE GREAT DAY OF THE LORD** is near, it is near, and hasteth greatly, even the voice of **THE DAY OF THE LORD**: the mighty man shall cry there bitterly.

Revelation 6:17 For **THE GREAT DAY of his wrath** is come; and who shall be able to stand?

Revelation 16:14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of **THAT GREAT DAY of God Almighty**.

DAY of wrath.

Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against **THE DAY of wrath** and revelation of the Righteous Judgment of God;

Revelation 6:17 For **THE GREAT DAY of his wrath** is come; and who shall be able to stand?

Job 21:30 That the wicked is reserved to **THE DAY of destruction**? they shall be brought forth to **THE DAY of wrath**.

DAY of Judgment and perdition of ungodly men.

2 Peter 3:7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against **THE DAY of judgment and perdition of ungodly men**.

DAY of destruction.

Job 21:30 That the wicked is reserved to **THE DAY of destruction**? they shall be brought forth to **THE DAY of wrath**.

Romans 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

1 Peter 2:8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: **whereunto also they were appointed**

Judgment of the great DAY.

Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness **unto the judgment of THE GREAT DAY**.

Proverbs 16:4 ¶ The LORD hath made all things for himself: yea, **even the wicked for THE DAY of evil**.

2 Peter 2:9 The Lord knoweth how to deliver the godly out of temptations, and to **reserve the unjust unto THE DAY of judgment to be punished**:

Tormented DAY And NIGHT For Ever And Ever

1 Samuel 1:22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, **AND THERE ABIDE FOR EVER**.

Note: Hundreds of examples could be cited in which something is said to last for ever, which time has ended. The ordinances in Leviticus for example. Here Samuel is promised to dwell at The Tabernacle in Shiloh for ever. Samuel is no longer at Shiloh. **For ever, Biblically is defined as long as he lives.** God lives for ever, in the sense that he has always existed and always will exist. The Christian has Eternal Life in Christ. In the case of the wicked, and their destruction in the Lake of Fire, it lasts for ever, which is, as long as he lives, until they experience the second and final Death.

Many Stripes & Few Stripes

Luke 12:46-48 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, **SHALL BE BEATEN WITH MANY STRIPES.** But he that knew not, and did commit things worthy of stripes, **SHALL BE BEATEN WITH FEW STRIPES.** For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Note: The time duration of the Lake of Fire is a DAY and NIGHT, for in the same DAY the Saints will look upon the corpses of the wicked and tread upon their ashes. They will be stubble. What Jesus is teaching us, in Luke 12:46-48, is that the wicked receive different degrees of punishment. For some it may only last a few moments, for others, such as Satan, the Beast, the False Prophet, those who Receive the Mark of the Beast, and the Fallen Angels, they will be tormented the full Day and Night in the Lake of Fire. The fire will not be quenched, there smoke ascends forever, and afterward experiencing the second Death, their worms that Church the earth where their corpses lay, will never die.

The Smoke Thereof Shall Go Up For Ever:

Isaiah 34:10 It shall not be quenched NIGHT nor DAY; the smoke thereof shall go up for ever: from generation to generation **IT SHALL LIE WASTE**; none shall pass through it for ever and ever.

The Smoke Thereof Shall Go Up For Ever:

- **IT SHALL LIE WASTE**
- *None shall pass through it*
- *For ever and ever*

Are Souls in the Lake Of Fire Immortal?

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is ABLE TO DESTROY BOTH SOUL AND BODY IN HELL. (Matthew 10:28)

The Parable of the Rich Man and Lazarus

Luke 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

- Evidence this is a parable—Abraham's bosom is symbolic language (not literal)—Christian's don't literally live for all eternity in the bosom of Abraham.
- The sole purpose of this parable is revealed at the end when Jesus said: **Luke 16:31** **"IF THEY HEAR NOT MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD."**
- **The rich man (The Pharisee's) was not persuaded even though Lazarus was in fact raised from the dead John 11)**
- After his resurrection from the dead, Lazarus ate with Jesus and Simon, who was a very wealthy Pharisee. Simon had been miraculously healed by Jesus from leprosy. **Even though he was eating with Lazarus, a man who had been dead, Simon, a rich pharisee, would not believe that Jesus was the Messiah.** Simon was the Father of Judas Iscariot, who betrayed Christ. (Matthew 26:6-13; Mark 14:3-13; Luke 7:36-50; 10:38-42; John 12:1-11).

There was no Place Found for Them

And the devil that deceived them was cast into the lake of fire and Brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, **from whose face the earth and the heaven fled away; and THERE WAS FOUND NO PLACE FOR THEM.** (Revelation 20:10-11)

VERSE 10: The day is coming, in which **THE WHOLE EARTH WILL BLAZE WITH FIRE**, for the sole purpose of destroying Satan, the Beast, the False Prophet, those who Receive the Mark of the Beast, as well as all the Fallen Angels, and all those who have had their names blotted out of the Book of Life.

VERSE 11: Immediately following the earth being covered by a Lake of Fire (verse 10), the earth and the heaven fled away; and there was found no place for them. Search the whole universe for the wicked—there was found no place for them. Look to the depths down to the core of the new earth to find them—there was found no place for them. Can you Discover even one atom left of Satan and the slain wicked? - there was found no place for them. The Lake of Fire is not moved to another place—there was found no place for them.

The Second Death

- *Never Again—Shall They Live.*
- *Their Monuments All Gone, All Destroyed In The Lake Of Fire.*
- *The Lost Slain Are Forever Forgotten.*
- *Satan is Forever Destroyed.*
- *The Wicked Are No More.*
- *This Is The Second Death*

The Heart of God

2 Samuel 19:4 But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!

2 Peter 3:9-11 ¶ The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But **THE DAY OF THE LORD will come as a thief in the night; in the which THE HEAVENS SHALL PASS AWAY** with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein **SHALL BE BURNED UP**. ¶ Seeing then that **ALL THESE THINGS SHALL BE DISSOLVED**, what manner of persons ought ye to be in all holy conversation and godliness.

The Second Coming of Jesus Christ

Time of, Unknown.

Matthew 24:36. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

Mark 13:32. But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

The Second Coming Will Not Be Secret.

Luke 17:22-24. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

Every Eye Will See Him.

Revelation 1:7. Behold, he cometh with clouds; and **every eye shall see him**, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Note. Notice those that are lost, wail because of him, why? There are no second chances.

As It Was in The Days of Noah.

Luke 17:26-27. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Note. Noah and his family were taken, and were saved, those that were left behind, were destroyed.

As It Was in The Days Of Lot.

Luke 17:28-29. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

Note. Lot and his daughters were taken, and were saved, those that were left behind in Sodom, were destroyed.

Remember Lot's Wife.

Luke 17:31-32. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife.

Note. Lot and his daughters were *taken*, and were saved, Lot's wife looked back, and was left behind, she was destroyed—turned into a pillar of salt.

Second Note. The second coming, may be an event that lasts weeks. We will explore why this may be true shortly. In such a case, this admonition is relevant, because there would be time enough to go back for your material possessions. However those who return back, will share in the fate of Lot's wife and perish.

Two, One Taken, One Left Behind.

Luke 17:33-37. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

Matthew 24:28. For wheresoever the carcase is, there will the eagles be gathered together.

At the second coming, those left behind shall be destroyed.

There Are Only Two Groups.

Those That Are Taken Are Saved, And Those Left Behind That Are Destroyed.

Matthew 25:31-46. ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no

drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

By the Breath of His Mouth.

He shall smite the earth with the rod of his mouth.

Isaiah 11:3-4 And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Out of his mouth goeth a sharp sword.

Revelation 19:15-21 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

Wheresoever the carcass is, there will the eagles be gathered.

Matthew 24:27-28. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

Wheresoever the body is, thither will the eagles be gathered.

Luke 17:34-37. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left. And they

answered and said unto him, Where, Lord? And he said unto them, **Wheresoever the body is, thither will the eagles be gathered together.**

The rest of the dead lived not again until the thousand years were finished.

Revelation 20:5. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

The LORD shall roar from on high, and utter his voice.

Jeremiah 25:30-33. Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth. A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD. Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

I will not pity, nor spare, nor have mercy, but destroy them.

Jeremiah 13:12-15. Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine? Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, but destroy them. Hear ye, and give ear; be not proud: for the LORD hath spoken.

That they all might be damned who believed not the truth.

2 Thessalonians 2:7-12. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

His fury upon all their armies: he hath utterly destroyed them.

Isaiah 34:2-4. For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

Fall on us and hide us from the wrath of the Lamb.

Revelation 6:12-17. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?

Some give heed to seducing spirits, and doctrines of devils.

1 Timothy 4:1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Come out of her, my people, that ye be not partakers of her sins.

Revelation 18:1-5. ¶ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.

He gathered them together into a place called Armageddon.

Revelation 16:12-21. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles,

which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

If Anyone Says Jesus Has Returned, It's Not True.

Why? When the second coming really happens, everyone on earth will see it for themselves (Revelation 1:7). At the second coming the wicked will be slain. There will be no one left alive on earth to report to you that the second coming has happened. So if you turn on the news, and there are reports that Jesus has returned, do not believe it.

Matthew 24:23-28. Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

Note. Just before the second coming, there will be false reports of Christ's second coming, by false prophets who work great signs and wonders. **At the true second coming, Jesus is seen like the lightning from the east to the west, and every eye shall see him.**

The Saints are Gathered into the Air to Meet the Lord.

Matthew 24:31. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

1 Corinthians 15:51-52. ¶ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Thessalonians 4:13-18. ¶ But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this

we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

John 14:1-3. ¶ Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

John 11:23-25. Jesus saith unto her, *Thy brother shall rise again.* Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:*

1 Thessalonians 1:10. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

Song of Solomon 2:8-10. ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

The Second Coming Will Be Unexpected.

Matthew 24:42-51. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The Ten Virgins.

Matthew 25:1-13. ¶ Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not* so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Note. The five wise virgins, were taken into the marriage feast, and the door was shut. The five foolish virgins were left behind, and were never allowed to enter.

Parable of the Talents.

Matthew 25:14-30. ¶ *For the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Note. the Faithful servants, those taken, were told, "thou hast been Faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." The unfaithful Servant, who was left behind whose fate was, cast ye the unprofitable Servant into outer darkness: there shall be weeping and gnashing of teeth.

The Second Coming of Jesus Christ Called The,

Times of Refreshing from the Presence of the Lord.

Acts 3:19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

Times Of Restitution of All Things.

Acts 3:21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Romans 8:21. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Last Time.

1 Peter 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Appearance Of Jesus Christ.

1 Peter 1:7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Revelation Of Jesus Christ.

1 Peter 1:13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

Glorious Appearance Of The Great God And Our Saviour.

Titus 2:13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Coming Of The Day Of God.

2 Peter 3:12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Day Of Our Lord Jesus Christ.

1 Corinthians 1:8. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

Foretold By.

Prophets.

Daniel 7:13. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

Jude 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Himself.

Matthew 25:31. ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

John 14:3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Apostles.

Acts 3:20. And he shall send Jesus Christ, which before was preached unto you:

1 Timothy 6:14. That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

Angels.

Acts 1:10-11. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Signs Preceding.

Matthew 24:3-51. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? ¶ And Jesus answered and said unto them, **Take heed that no man deceive you.** For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these *are* the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ¶ Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only. But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what

hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

The Manner Of.

In The Clouds.

Daniel 7:13-14. I saw in the night visions, and, behold, ***one like the Son of man came with the clouds of heaven***, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

Matthew 24:30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Matthew 26:64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Revelation 1:7. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

In The Glory Of His Father.

Matthew 16:27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

In His Own Glory.

Matthew 25:31. ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

In A Flaming Fire.

2 Thessalonians 1:8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

With Power And Great Glory.

Matthew 24:30. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

As He Ascended.

Acts 1:9. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Acts 1:11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

With a shout and the voice of the Archangel.

1 Thessalonians 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Accompanied By Angels.

Matthew 16:27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Matthew 25:31. ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

Mark 8:38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

2 Thessalonians 1:7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

With His Saints.

1 Thessalonians 3:13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Jude 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

Suddenly.

Mark 13:36. Lest coming suddenly he find you sleeping.

Unexpectedly.

Matthew 24:44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Luke 12:40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

As A Thief In The Night.

1 Thessalonians 5:2. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

2 Peter 3:10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Revelation 16:15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

As The Lightning.

Matthew 24:27. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

The Heavens and Earth Shall Be Dissolved.

2 Peter 3:10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

2 Peter 3:12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

They Who Died in Christ Shall Rise First At.

1 Thessalonians 4:16. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

The Saints Alive At, Shall Be Caught Up To Meet Him.

1 Thessalonians 4:17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Is Not to Make Atonement.

Hebrews 9:28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Romans 6:9-10. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

The Purposes Of, Are To.

Complete The Salvation of Saints.

Hebrews 9:28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

1 Peter 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Be Glorified in His Saints.

2 Thessalonians 1:10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Be Admired in Them That Believe.

2 Thessalonians 1:10. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Bring To Light the Hidden Things Of Darkness.

1 Corinthians 4:5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Judge.

Psalms 50:3-4. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. 4 He shall call to the heavens from above, and to the earth, that he may judge his people.

Reign.

Isaiah 24:23. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Daniel 7:14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Revelation 11:15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

Destroy Death.

1 Corinthians 15:25-26. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

Every Eye Shall See Him At.

Revelation 1:7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Should Be Always Considered At Hand.

Romans 13:12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Philippians 4:5. Let your moderation be known unto all men. The Lord is at hand.

1 Peter 4:7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

Blessedness Of Being Prepared For.

Matthew 24:46. Blessed is that servant, whom his lord when he cometh shall find so doing.

Luke 12:37-38. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come

forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

Saints.

Assured of.

Job 19:25-26. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God:

Love.

2 Timothy 4:8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Look For.

Philippians 3:20. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Titus 2:13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Wait For It.

1 Corinthians 1:7. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

1 Thessalonians 1:10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Haste Unto.

2 Peter 3:12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Pray For.

Revelation 22:20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.

Should Be Ready For.

Matthew 24:44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Luke 12:40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Should Watch For.

Matthew 24:42. Watch therefore: for ye know not what hour your Lord doth come.

Mark 13:35-37. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

Luke 21:36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Should Be Patient Unto.

2 Thessalonians 3:5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

James 5:7-8. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

Shall Be Preserved Unto.

Philippians 1:6. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

2 Timothy 4:18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

1 Peter 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Jude 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

Shall Not Be Ashamed At.

1 John 2:28. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

1 John 4:17. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Shall Be Blameless At.

1 Corinthians 1:8. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

1 Thessalonians 3:13. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

1 Thessalonians 5:23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Jude 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Shall Be Like Him At.

Philippians 3:21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Shall See Him as He Is, At.

1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Shall Appear with Him In Glory At.

Colossians 3:4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Shall Receive A Crown Of Glory At.

2 Timothy 4:8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

1 Peter 5:4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Shall Reign with Him At.

Daniel 7:27. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

2 Timothy 2:12. If we suffer, we shall also reign with him: if we deny him, he also will deny us:

Revelation 5:10. And hast made us unto our God kings and priests: and we shall reign on the earth.

Revelation 20:6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Revelation 22:5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Faith Of, Shall Be Found Unto Praise At.

1 Peter 1:7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

The Wicked.

Scoff At.

2 Peter 3:3-4. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

Presume Upon the Delay Of.

Matthew 24:48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

Shall Be Surprised By.

Matthew 24:37-39. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

1 Thessalonians 5:3. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 Peter 3:10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Shall Be Punished At.

2 Thessalonians 1:8-9. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

The Man of Sin To Be Destroyed At.

2 Thessalonians 2:8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

Illustrated.

Matthew 25:6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Luke 12:36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

Luke 19:12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

Luke 19:15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

The Stoney Ground.

Illustrates That When Tribulation Or Persecution Arises, There Are Some who believed For A While and become Offended.

Matthew 13:20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for **when tribulation or persecution ariseth because of the word, by and by he is offended.**

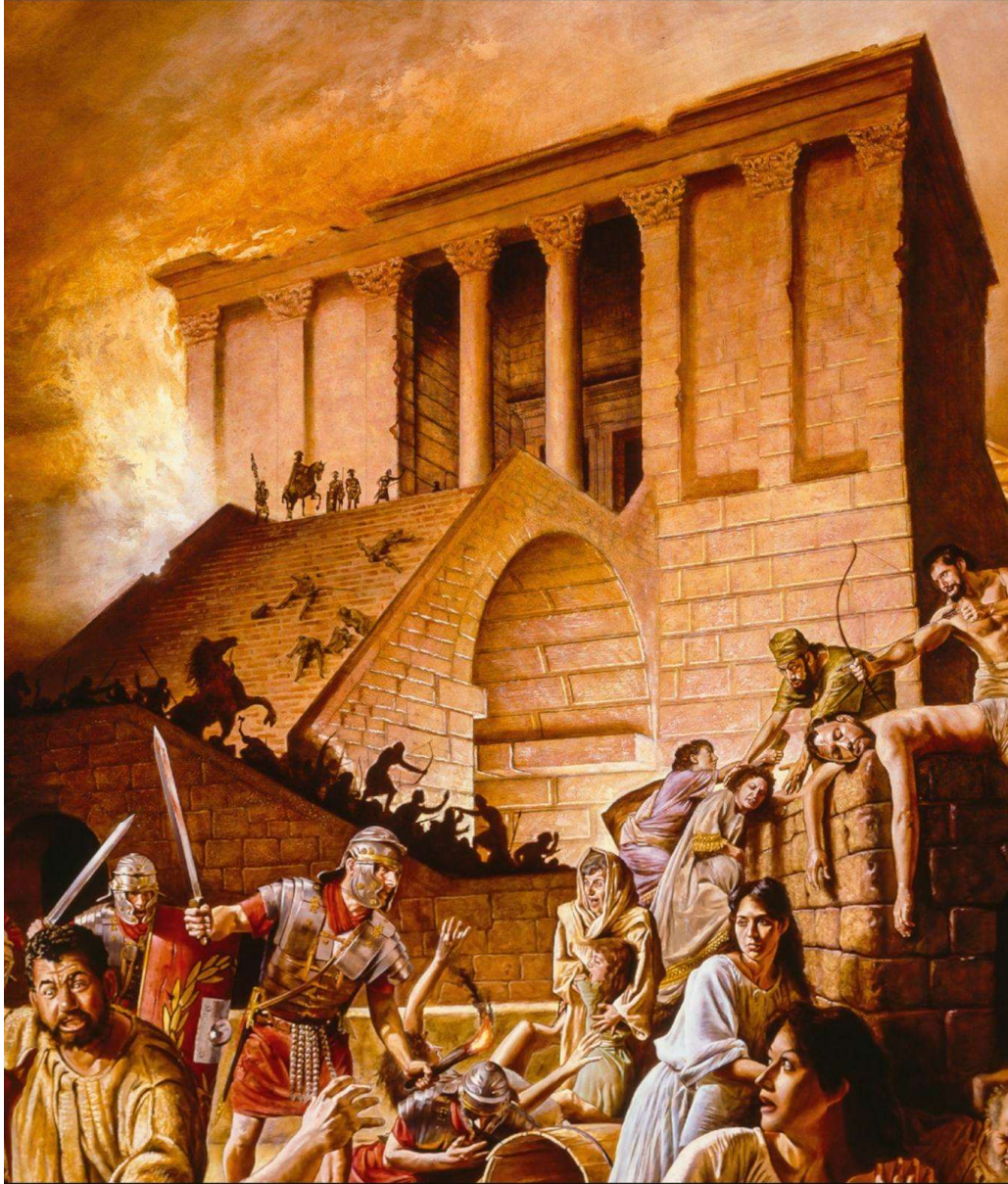
Mark 4:16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so

endure but for a time: afterward, **when affliction or persecution ariseth for the word's sake, immediately they are offended.**

Luke 8:13. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and **in time of temptation fall away.**

The Seven-Year Tribulation

Is Fiction. The 70th week in Daniel 9 is a Prophecy of the 7 Year Jewish Revolt 66-73 AD, and the Destruction of Jerusalem, and its Temple, and the End of Mosaic Law in 70 AD.



David Michael Curtis

The Future Seven-Year Tribulation Is Fiction.

. The 70th week in Daniel 9 is a Prophecy of the 7 Year Jewish Revolt 66-73 AD, and the Destruction of Jerusalem, and its Temple, and the End of Mosaic Law in 70 AD.

The Desolation of Jerusalem & the Temple in 70 AD

Dan 9:25 Know therefore and understand, *that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*

Dan 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and *the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

Dan 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of *abominations he shall make it desolate*, even until the consummation, and that determined shall be poured upon the desolate.

The context of Daniel 9 is the City of Jerusalem.

Daniel 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in **THE DESOLATIONS OF JERUSALEM.**

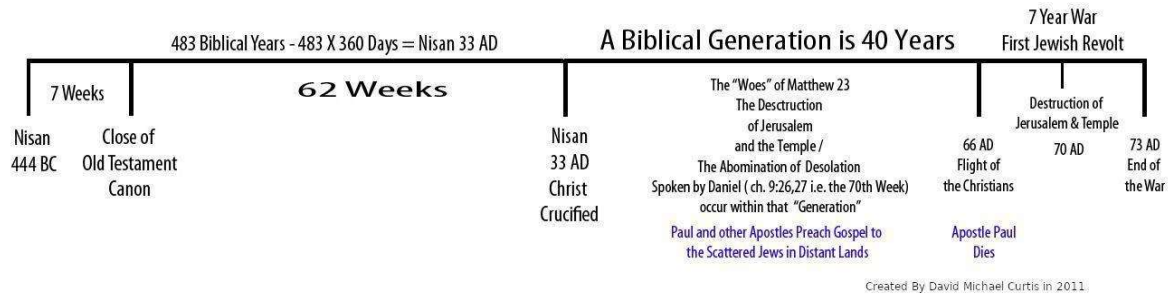
Daniel 9:7 O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to **THE INHABITANTS OF JERUSALEM**, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

Daniel 9:12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done **UPON JERUSALEM.**

Daniel 9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from **THY CITY JERUSALEM**, thy holy mountain: because for our sins, and for the iniquities of our fathers, **JERUSALEM AND THY PEOPLE** are become a reproach to all that are about us.

Daniel 9:18 O my God, incline thine ear, and hear; open thine eyes, and **BEHOLD OUR DESOLATIONS, AND THE CITY** which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

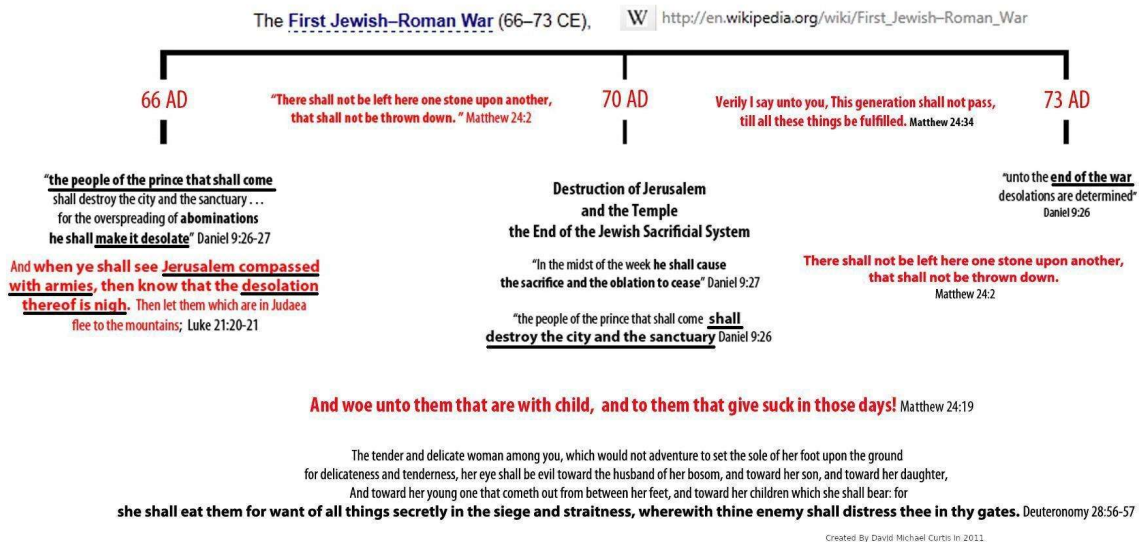
Daniel 9:19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for **THY CITY AND THY PEOPLE** are called by thy name.



Daniel 9:24 Seventy weeks are determined **UPON THY PEOPLE AND UPON THY HOLY CITY**, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to **BUILD JERUSALEM** unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: **THE STREET SHALL BE BUILT AGAIN, AND THE WALL**, even in troublous times.

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come **SHALL DESTROY THE CITY AND THE SANCTUARY**; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.



Overview of Daniel 9:

1. Jerusalem and the Sanctuary are 1. Desolate (BC 586 by Nebuchadnezzar).
2. Then Jerusalem is Rebuilt (Decree given **Nisan 14, BC 444** by Nehemiah).

3. Jesus "the Messiah" would be "cut off" outside the walls of Jerusalem that Nehemiah would rebuild EXACTLY "69 weeks" or **483 Years (483 Passovers)** from the decree in Nehemiah 2 (Fulfilled **Nisan 14, AD 33**).
4. Jerusalem and the Sanctuary are Destroyed/ Made Desolate again (AD 70, by Titus and the Roman Army in the middle of the 7 year Jewish Revolt).

Mat 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Mat 24:16 Then let them which be in Judaea flee into the mountains:

Mat 24:17 Let him which is on the housetop not come down to take any thing out of his house:

Mat 24:18 Neither let him which is in the field return back to take his clothes.

The Desolation Of Jerusalem

Daniel 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in **THE DESOLATIONS OF JERUSALEM**.

Daniel 9:17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon **THY SANCTUARY THAT IS DESOLATE**, for the Lord's sake.

Daniel 9:18 O my God, incline thine ear, and hear; open thine eyes, and **BEHOLD OUR DESOLATIONS, AND THE CITY WHICH IS CALLED BY THY NAME**: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies.

Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to BUILD JERUSALEM unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: **THE STREET SHALL BE BUILT AGAIN, AND THE WALL**, even in troublous times.

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come **SHALL DESTROY THE CITY AND THE SANCTUARY**; and the end thereof shall be with a flood, and unto the end of the war **DESOLATIONS ARE DETERMINED**.

Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations **HE SHALL MAKE IT DESOLATE**, even until the consummation, and that determined shall be poured **UPON THE DESOLATE**.

The People (Roman Army), The Prince (Titus), & The 7-Year War
(First Jewish Revolt AD 66—AD 73)

Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and **THE PEOPLE of THE PRINCE** that shall come **SHALL DESTROY THE CITY AND THE SANCTUARY**; and the end thereof shall be with a flood, and unto the end of **THE WAR** desolations are determined.

Luk 21:19 In your patience possess ye your souls.

Luk 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luk 21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Luk 21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

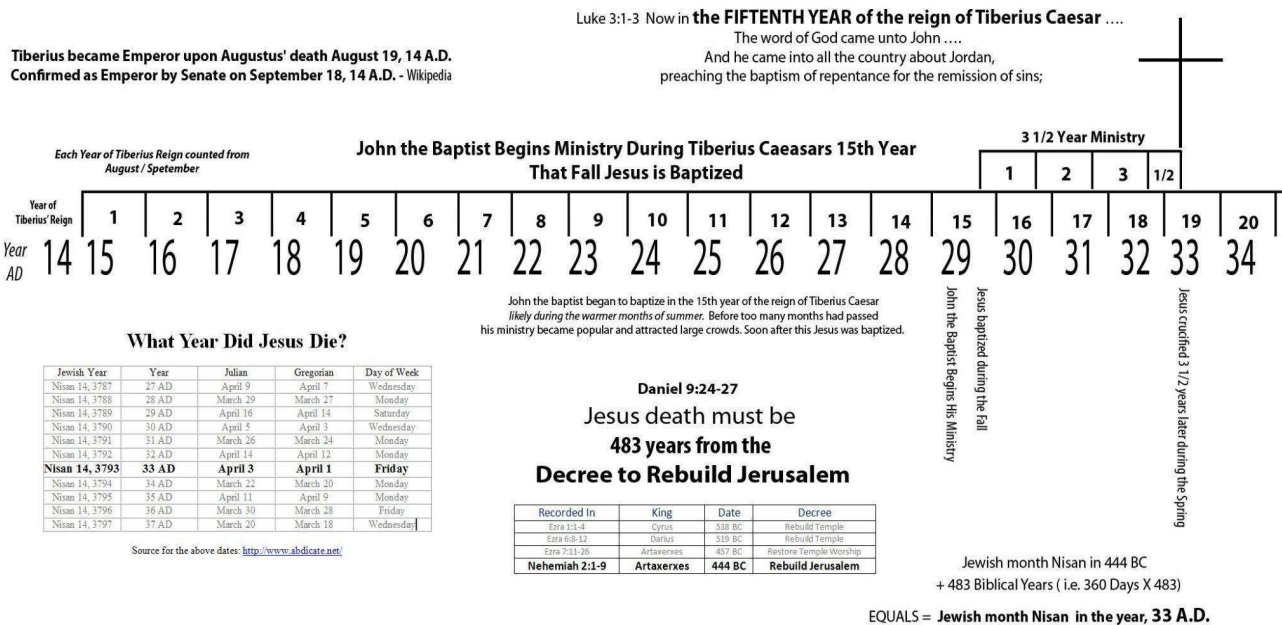
Matthew 24:15-16 When ye therefore shall see **THE ABOMINATION OF DESOLATION, SPOKEN OF BY DANIEL THE PROPHET**, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains:

**It Must Match All
These Points**

1. Christ's ministry must begin after the 15th year of the reign of Tiberius
2. Christ's death must be 483 years from the Decree to Rebuild Jerusalem
3. Passover must fall on a Friday

What Year Did Jesus Die?

Some theories match 1 or 2 points, however...
No other year matches every point in the Bible



Luke 21:20-21 ¶ And when ye shall see JERUSALEM COMPASSED WITH ARMIES, THEN KNOW THAT THE DESOLATION THEREOF IS NIGH. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Important Events During The 70 Week Prophecy

70 Weeks = 490 Days = Years (i.e. 490 Years)

- Which **Start = Nisan 14 (Passover), BC 444** (Nehemiah 2:1—Decree To Rebuild Walls & Streets of Jerusalem)
- 62+7 Weeks = 69 Weeks or **483 Years (483 Passovers)**
- Which **End = Nisan 14 (Passover), AD 33** (April 1, Jesus Crucified i.e. "Messiah Cut Off, But Not For Himself")
- "This Generation" (Matthew 24:34, i.e. **40 Years, AD 33—AD 73**)
- **AD 66** Peter & Paul Martyred, End of the New Testament Canon, Beginning of **the First Jewish Revolt AD 66—AD 73**
- **AD 70** Jerusalem & the Temple are Destroyed **"In the Midst of the Week," i.e. in the Middle of the 7 Year War (AD 70)**
- **AD 70** The Sacrifices at the Temple are Ended Forever "in the Midst of the Week"
- **AD 73** End of **the First Jewish Revolt AD 66—AD 73**, End of the 70 Week Prophecy

The 70 Week Prophecy marks THE END of the centralized worship of Jehovah in Jerusalem, the Law of Moses, the Temple and its services, including the animal sacrifices. The end of the 70 Week Prophecy marks THE BEGINNING of the Church Age!

PART THREE: START A HOUSE CHURCH

Institutional Church Denominations.

The Apostles in the First Century Started House Churches

House Churches are the only churches in the New Testament. Starting in the second century, cathedrals were built on top of the first house churches long after the first generation of the Church and the apostles had died.

Christians around the world believe in Jesus Christ's divinity, the Trinity of the Father, the Son, and the Holy Spirit, and the authority of the scriptures as the Word of God. However, despite these shared beliefs, an immense number of Christians have separated into various denominations. The differences between these denominations can range from their worship styles to their interpretations of theological teachings.

Roman Catholic Church

In 607 AD, Pope Boniface III received a decree from the Byzantine Emperor Phocas declaring the Roman See (the Diocese of Rome) as the "head of all the Churches" and the Pope as the "Universal Bishop." This decree solidified the Pope's primacy over other bishops and marked a crucial step in the establishment of papal supremacy. Its headquarters are located in Vatican City. Today, around 18.7% of the U.S. population, totaling around 62 million people, identifies as Roman Catholics, illustrating the enduring influence of this denomination.

1260 years later, in 1867, the Papal States, which were territories in central Italy governed by the Pope, faced significant challenges due to the ongoing process of Italian unification. Forces aligned with the Italian nationalist movement sought to unify the various Italian states, including the Papal States, into a single nation-state.

During this time, conflicts and military actions involving the Papal States occurred. In 1860, some territories were annexed by the Kingdom of Sardinia. By 1870, with the capture of Rome, the process of Italian unification was completed. **As a result, the Papal States ceased to exist, and Rome became the capital of the newly unified Kingdom of Italy.**

During the Dark Ages, the Papacy conducted an Inquisition, which gave the state authority to kill the saints. During this time, no one in Europe could buy, sell, or conduct business without approval and license from the Roman Catholic Church.

Eastern Orthodox Church

The first division in Christianity occurred in the Great Schism of 1054 when the Eastern Orthodox Church separated from the Roman Catholic Church. **The Eastern Orthodox Church contested the authority of the Pope** and emphasized a collective consensus of Bishops. Other differences

included the use of leavened bread and Greek text in the Eastern Orthodox Church. There are between 1 and 6 million members of the Eastern Orthodox Church in America.

Church of England

Formed in 16th-century England, the Church of England was the first major Protestant denomination of Christianity. It was associated with the reign of King Henry VIII, which prompted many individuals across Europe to break away from the Roman Catholic Church.

Puritanism

Upon the formation of the Church of England, the Puritanism movement emerged in the late 16th century. The Puritans sought a simpler form of worship, emphasized personal holiness, and stressed the need to lead a devout life through simple living, frugality, and hard work. Their influence on the American colonies through immigration was significant, and their impact can still be observed in the cultural and social landscape of America today.

Lutheranism

The first Protestant denomination to break away from Catholicism was Lutheranism, which was a Reformation movement in Germany in the 16th century. This division was caused by the excessive practices of the Roman Catholic Church at that time. The German monk Martin Luther believed that these practices contradicted true Christianity. Today, there are 3.3 million members of the Evangelical Lutheran Church in America.

Presbyterianism

Drawing inspiration from the 16th-century Protestant Reformation, Presbyterianism was established based on the doctrines of John Knox and John Calvin. It entails a system of elected elders in the Church. It emphasizes simple worship, with followers concentrating on missionary work and addressing social injustice. Today, there are over 1 million Presbyterians in America.

Baptist

Baptists originated in England during the 17th century and were influenced by the Puritanism movement. The Southern Baptist Convention is a significant denomination in the United States. This denomination advocates for the complete immersion of an individual during baptism as a way to cleanse all sin. There are 50 million Baptists in America, constituting 15.3% of the country's population and a third of all American Protestants.

Methodism

Founded in 18th-century England by John Wesley, Methodism positioned itself as a "renewal movement" aligned with Anglicanism. The United Methodist Church is a significant denomination in America. Wesley inspired working-class individuals who were often overlooked by other churches and emphasized salvation through faith in Jesus Christ. Presently, there are 6.5 million Methodists in America.

Mormonism

The Church of Jesus Christ of Latter-day Saints, also known as Mormonism, is a 19th-century Christian denomination founded by Joseph Smith. This group views the Book of Mormon as having equal importance to the Bible. Currently, there are approximately 6.5 million Mormons in America.

Episcopal Church

The Episcopal Church in America, considered an American branch of the Church of England, has a current membership of around 1.5 million. This denomination has some practices in common with the Anglican Church. It maintains the Nicene Creed as a statement of faith, as also used in the Church of England and the Roman Catholic Church.

Seventh-Day Adventist

The Seventh-day Adventist denomination, founded in the 19th century, observes the Sabbath on Saturdays in accordance with the Fourth Commandment, which is a significant departure from the Sunday observance of other Christian denominations. This denomination also promotes vegetarianism and abstains from alcohol and tobacco, reflecting a unique set of beliefs and practices that may pique the interest of the audience. Today, over 1 million Seventh-day Adventists in America adhere to these distinctive principles.

Jehovah's Witness

The Jehovah's Witness denomination in America has about 2.5 million members and is growing every day. Founded in the late 19th century, followers of Jehovah's Witness believe that Jesus Christ is the highest creation of God and that we are currently living in the final days.

Church of the Nazarene

The Church of the Nazarene is a relatively small Christian denomination in America, with around 650,000 members. Established in the late 19th century, it is dedicated to propagating the Gospel and striving for holiness.

Pentecostalism

Christianity's Pentecostal denomination was created in the early 20th century and has amassed a staggering 65 million followers across America. This denomination focuses on experiencing the Holy Spirit with many followers "speaking in tongues" and witnessing practices of divine healing.

Assemblies of God

The Assemblies of God denomination has more than 13,000 churches and 3 million members in America. It was founded in 1914 and is influenced by Pentecostal Christianity, making it a relatively new denomination.

Quakers

The Religious Society of Friends, also known as Quakers, is a Christian denomination that advocates simplicity, pacifism, and silent worship. Quakers uphold strong moral values, reject materialism, and promote equality for all individuals. Quaker women have played a significant role in the movement since its inception, and all Quakers have been outspoken opponents of slavery and the mistreatment of Native Americans. Presently, there are approximately 75,000 Quakers in America.

Christian Science Church

The Christian Science Church was established in the late 19th century. It promotes the belief that sickness, death, and sin are illusions that can be overcome through spiritual empowerment. The Church offers spiritual treatments for those seeking healing. Currently, there are approximately 300,000 members of the Christian Science Church in America.

First Century House Churches

The First-Century House Church was Patterned After Synagogues

Ancient Synagogues

Ancient synagogues were small compared with modern cathedrals and churches. Only those living within a “Sabbath day's journey” (2000 feet) attended. Everyone sat in a square. *Everyone who attended the synagogue was expected to be involved.*

Every male 12 & older was expected to read the scriptures. It was part of his religious training. He was given this opportunity to read a scripture he didn't understand and get the help of the elderly men in the synagogue. As the next person in line, the young man would stand in the center of the synagogue and read so that everyone could see and hear him. It was the scriptures, not the one reading them, that was exalted. In this way, each male over the age of 12 equally took turns reading a short portion from the holy scriptures and then sat down. After the scriptures were read, every man who desired to do so took turns responding to what was read. After everyone was finished speaking and responding in an orderly fashion, the next person in line to read would stand in the middle, read a short portion of scripture, sit down, and so forth.



The First Century House Church

While the apostles were still alive, **the church was the people who believed in Jesus Christ and met for worship *in the home*** of one of the believers.

Everyone sat in a square or circle. The one next to read stood in the center so everyone in the house could see and hear what was being read. The most prized writings were the four gospels, the letters of Paul or one of the other eyewitnesses of Jesus Christ after the resurrection—the Apostles.

Do you want to understand the Scriptures?

Each male over the age of 12 took turns reading a short portion of the scriptures. He read something that he wanted help to understand and then sat down. Then, all the older Christians took turns in an orderly fashion, from youngest to oldest, responding to what was read. After everyone had finished speaking and edifying one another, the next person read from the scriptures something that he wanted help to understand and then sat down, and so forth.

The Early Christian Church

A young man has just finished reading a few verses from the scriptures (usually less than 2 minutes' worth of reading), and sits down. Everyone is sitting in a circle or a square; There are only a couple dozen people in the home. Everyone, in an orderly fashion, from youngest to oldest, took turns sharing what the Holy Ghost had put in their hearts concerning what they heard while the scriptures were being read. There was an elder present who would speak up if an error was made. These first-century house meetings were intensely interesting. No one knew what topics or what scriptures would be discussed in advance. Everyone was given a chance to read the scriptures, and they needed help understanding and had an opportunity to practice answering to defend their faith—every week. The house church trained everyone on how to be Christians and defend the faith.

After Reading the Scriptures, There Is A “Love Feast”

After everyone had their fill of scriptures and edified each other, the women presented to the whole church a love feast filled with all manner of delicious food. While the bread is being passed around and eaten, everyone remembers the broken body of Jesus Christ on the Cross. While the fruit of the vine is being passed around the room for everyone to drink from, the church remembers the blood of Jesus that was sprinkled around the Cross for 6 hours for their sins.

How the Early Church Used the Money That Was Collected

By the time church ends everyone has had a chance to talk to one another and is intimately acquainted with each other's lives. Is all caught up on what happened during the week. Help is offered to any of the poor who need it, and no one goes away wanting anything.

The collections were made for the poor, the widows and the fatherless, and anyone else that had a desperate need. No one had to worry about their daily needs.

Love Your Neighbor

Go two thousand feet in every direction from your home, which is about 4 city blocks. Knock on every neighbor's door, and find as many Christians as you can. Then invite them to your home! Ask each family to bring their bibles and a dish of food to share with everyone after the Bible reading & open discussion. Go from house to house giving each family an opportunity to host the home church in their own homes each week, and take up collections to help the poor and needy in your community.

Ye Are Taught of God to Love One Another.

Next, imagine the unbelievers in town and how they would sit up and take notice. The Christians in town help each other, meet in each other's homes, and love each other. The Christians help the poor, no one that has any need among them is neglected. Christians eat together and are more like a family, than in modern churches.

Invite Your Neighbors to Your Home

Finally imagine how easy it is, to invite unbelievers to visit your home for a meal. Invite them to observe a Bible reading, and enjoy a feast afterward. Who among the thousands of lonely people in your town could turn an offer like that down?

Are there too many for one house church? That is okay! It's time to grow into a community of house churches! Trust each house church to God, that the Holy Spirit will lead each one of them. Where two or three are gathered in Jesus's name, Jesus is there!

What Do You Need to Get Started?

All you need to start a home church is the Holy Bible. If you have a Bible you have everything you need. Invite other Christians and take turns going from house to house. Each able family should bring delicious food to share with everyone afterward. Make sure there is bread and grape juice! Make the time to share the bread and grape juice special. Take up a collection to be used for the poor in your community and also for missionary outreach in your area.

How To Discover Truth?

1. Set aside all preconceived ideas. Opinions don't matter! The Holy Bible is the only source of truth!
2. Find 100% of the verses in the Holy Bible on each topic discussed. Don't leave a single verse out!
3. Believe whatever the Bible says. Conclusions must always line up with 100% of the Bible's verses discovered during Step #2

A Helpful Example: There are approximately 60 verses that discuss what happens at death in the Bible. 95% of these verses teach the exact same thing, so clearly that a child can see it and understand them. Then on the opposite side, there are 1-2 verses that appear to teach something different. So what is the truth? Obviously, we ought to take our stand with the weightier 95% of these verses and what they teach us. The 5% or 1-2 verses that appear to teach something different need to be studied more carefully. In the end, it is always demonstrated that there is 100% unity in the scriptures. Preconceived ideas from what we have been taught over a lifetime might have been preventing us from seeing it.

Most of the major topics in the Bible have 30-40 verses that mention them.

1. **Step 1.** Set aside all preconceived ideas. Opinions don't matter! The Holy Bible is the only source of truth!
2. **Step 2.** Find 100% of the 30-40 verses that speak about the topic being discussed.
3. **Step 3.** Then, determine what 95% of these verses clearly teach and believe whatever those verses teach. After you study the other 5% of these verses more closely, you will always discover 100% unity in the scriptures on every topic.

How Heresy Occurs.

There will always be someone who stubbornly holds on to the "5% or 1-2 verses" and ignores the "95% or 35+ verses" and will not be convinced no matter how many bible texts you show them. That is one way that heresies come into the church.

Hero Worship

Another way heresies enter the church is through "hero worship." A famous church father or person from Church History writes or says something, and no matter how many verses you show them from the Holy Bible, they won't go against their favorite church hero. Do not be deceived by them. This type of person is NOT "a Bible-alone Christian."

Romans 16:17 ¶ Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

Do not argue or debate with a heretic; rather, reject them from your home!

Titus 3:10. A man that is an heretick after the first and second admonition reject;

House Churches the Only Churches in the Bible

The Apostles Started House Churches; they were not the Builders of Grand Cathedrals.

Acts 2:46-47 And they, continuing daily with one accord in the temple, and breaking bread **from house to house**, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And **the Lord added to the church daily such as should be saved.**

Acts 8:3 As for Saul, he made havock of **the church, entering into every house**, and haling men and women committed *them* to prison.

Romans 16:5 Likewise *greet* **the church that is in their house**. Salute my wellbeloved Epaenetus, who is the firstfruits of Achaia unto Christ.

1 Corinthians 16:19 ¶ The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with **the church that is in their house**.

Colossians 4:15 Salute the brethren which are in Laodicea, and Nymphas, and **the church which is in his house**.

1 Timothy 3:5 (For if a man know not how to rule **his own house**, how shall he take care of **the church of God**?)

1 Timothy 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in **the house of God**, which is the church of the living God, the pillar and ground of the truth.

Philemon 2 And to *our* beloved Apphia, and Archippus our fellowsoldier, and **to the church in thy house**:

Houses that Followed Peter Were Not Set Above Other Houses

1 Corinthians 1:11-13 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. Now this I say, that **every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?** was Paul crucified for you? or were ye baptized in the name of Paul?

1 Corinthians 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

1 Corinthians 3:3-6 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? **For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? ¶** Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.

1 Corinthians 3:9 For we are labourers together with God: **ye are God's husbandry, ye are God's building.**

1 Corinthians 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; **all are yours;**

1 Corinthians 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might **learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.**



**START A HOUSE
CHURCH IN YOUR HOME**



PRAY TOGETHER. Update a Prayer List, With Answers to Prayer, & New Prayer Requests.



NO SERMONS! NO BIBLE TEACHERS TAKE TURNS READING THE BIBLE



SING HYMNS TOGETHER



LOVE YOUR NEIGHBOR
INVITE FAMILY, FRIENDS, COWORKERS & NEIGHBORS



HOST A HOUSE CHURCH IN YOUR OWN HOME



Potluck Dinner
EAT BREAD AND DRINK WINE (GRAPE JUICE), TOGETHER



TAKE UP COLLECTIONS FOR THE POOR, DO GOOD WORKS!



Baptise All That Believe in Jesus Christ, and Repent of Their Sins



"I have written unto you not to keep company: if any man that is called a brother be a fornicator... with such an one no not to eat." 1 Corinthians 5:11

How to do a “House Church” or Home Bible Study Group

All that is needed is your Bibles. A pastor and a sermon is not necessary! You can study topically or work your way through a book of the Bible, one verse at a time.

1. Start by inviting people you see regularly to “join some friends and our families for a Bible study. There will be a meal afterward.”
2. Start with prayer requests, write them down, and update the list each week.
3. Read and study the Bible. Every male over the age of 12, take turns reading a verse or two. Allow the young men to choose something they want help understanding. In an orderly fashion, starting with the young men, working your way up to the elderly, find related verses that can help explain and discuss what was read.
4. Gather a collection / financial offerings to help anyone in need, especially those of your own house church.
5. Remember the body and blood of Christ, examine yourselves, wait for each other to be ready, then enjoy a meal together,

“Not for that we have dominion over your faith” **2 Corinthians 1:24**

“For where two or three are gathered together in my name, there am I in the midst of them.”
Matthew 18:20

Q. Which Church Do You Go To?

- “I go to the church at the house of My family and I are followers of Christ. We are called Christians.”

“All Ye Are Brethren”

But be not ye called Rabbi: for one is your Master, *even Christ*; and **all ye are brethren**. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even Christ*. **Matthew 23:8-10**

Evangelists, Bishops, Elders & Deacons

Evangelists

Acts 6:1-7 ¶ And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. **Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.** Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and **they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:** Whom they set before the apostles: and when they had prayed, they laid *their* hands on them. And **the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.**

Acts 21:8 ¶ And the next *day* we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of **Philip the evangelist, which was one of the seven; and abode with him.**

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, **evangelists**; and some, pastors and teachers;

2 Timothy 4:5 But watch thou in all things, endure afflictions, **do the work of an evangelist**, make full proof of thy ministry.

Bishops

Timothy 3:1-7 ¶ This is a true saying, If a man desire **the office of a bishop**, he desireth a good work. **A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity;** (For if a man know not how to rule his own house, how shall he take care of the church of God?) **Not a novice**, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which **the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.**

Philippians 1:1 ¶ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, **with the bishops** and deacons:

1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

2 Timothy 4:22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. The second *epistle* unto **Timotheus, ordained the first bishop of the church of the Ephesians**, was written from Rome, when Paul was brought before Nero the second time.

Titus 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

Titus 3:15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen. It was written to **Titus, ordained the first bishop of the church of the Cretians**, from Nicopolis of Macedonia.

1 Peter 2:25 For ye were as sheep going astray; but are now returned unto **the Shepherd and Bishop of your souls**.

Elders

1 Timothy 5:1 ¶ Rebuke not **an elder**, but intreat *him* as a father; *and* the younger men as brethren;

1 Timothy 5:17 Let **the elders that rule well** be counted worthy of double honour, especially they who labour in the word and doctrine.

1 Timothy 5:19 Against **an elder** receive not an accusation, but before two or three witnesses.

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and **ordain elders in every city**, as I had appointed thee:

Hebrews 11:1-2 ¶ Now faith is the substance of things hoped for, the evidence of things not seen. For **by it the elders obtained a good report**.

James 5:14 Is any sick among you? let him **call for the elders of the church**; and let them pray over him, anointing him with oil in the name of the Lord:

1 Peter 5:1 ¶ The elders which are among you **I exhort, who am also an elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

1 Peter 5:5 ¶ Likewise, ye younger, **submit yourselves unto the elder**. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

2 John 1 ¶ **The elder** unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

3 John 1 ¶ The elder unto the wellbeloved Gaius, whom I love in the truth.

Deacons

Philippians 1:1 ¶ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

1 Timothy 3:8-13 ¶ Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must their wives be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Ministers & Pastors

“All Ye Are Brethren”

But be not ye called Rabbi: for one is your Master, *even* Christ; and **all ye are brethren**. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. **Matthew 23:8-10**

2 Chronicles 15:3 Now for a long season Israel *hath been* without the true God, and without a **teaching priest**, and without law.

Jeremiah 3:15 And **I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.**

Jeremiah 17:16 As for me, **I have not hastened from *being* a pastor to follow thee:** neither have I desired the woeful day; thou knowest: **that which came out of my lips was *right* before thee.**

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always, even* unto the end of the world. Amen.

Acts 13:1 ¶ Now there were **in the church that was at Antioch** certain prophets and **teachers; as Barnabas, and Simeon** that was called Niger, and **Lucius** of Cyrene, and **Manaen**, which had been brought up with Herod the tetrarch, **and Saul.**

Romans 12:7 Or ministry, **let us wait on our ministering: or he that teacheth, on teaching;**

1 Corinthians 12:29 Are all apostles? are all prophets? **are all teachers?** are all workers of miracles?

Hebrews 5:12 For when for the time **ye ought to be teachers**, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

1 Peter 5:1-3 ¶ **The elders which are among you I exhort, who am also an elder**, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock.

Not Greedy of Filthy Lucre

Isaiah 56:11 Yea, **they are greedy dogs which can never have enough, and they are shepherds that cannot understand**: they all look to their own way, **every one for his gain**, from his quarter.

1 Timothy 3:3 Not given to wine, no striker, **not greedy of filthy lucre**; but patient, not a brawler, not covetous;

1 Timothy 3:8 ¶ Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, **not greedy of filthy lucre**;

Titus 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, **not given to filthy lucre**;

Titus 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, **for filthy lucre's sake**.

1 Peter 5:2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; **not for filthy lucre**, but of a ready mind;

Jude 11 Woe unto them! for they have gone in the way of Cain, and **ran greedily after the error of Balaam for reward**, and perished in the gainsaying of Core.

Not Adorned with Costly Array & Jewelry

Matthew 11:7-8 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, **What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.**

1 Timothy 2:9-10 ¶ In like manner also, **that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array**; But (which becometh women professing godliness) with good works.

1 Peter 3:1-6 ¶ Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation *coupled* with fear. **Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;** But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

Preach the Word—Not Philosophy & Fables

Colossians 2:8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

Deuteronomy 6:12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

Matthew 7:15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Matthew 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Matthew 16:6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Philippians 3:2 Beware of dogs, beware of evil workers, beware of the concision.

2 Peter 3:17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Colossians 2:18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

Song of Solomon 2:15 Take us the foxes, the little foxes, that spoil the vines: for our vines *have* tender grapes.

Jeremiah 29:8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

Romans 16:17 ¶ Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

Ephesians 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Hebrews 13:9 Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

2 John 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Acts 17:18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Acts 17:32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

Romans 1:21-22 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools,

1 Corinthians 1:19-23 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

1 Corinthians 3:18-19 ¶ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

1 Corinthians 15:35-36 ¶ But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die:

2 Corinthians 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

2 Timothy 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

2 Timothy 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

2 Timothy 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

Not after the commandments and doctrines of men

Colossians 2:22 Which all are to perish with the using;) after the commandments and doctrines of men?

Matthew 15:2-9 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, *Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.*

Mark 7:3-13 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brassen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, *Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.*

Galatians 1:14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

Your Adversary the Devil, as a Roaring Lion—Part 1.

By David Michael Curtis

David Michael Curtis wrote the document "Your Adversary the Devil, as a Roaring Lion, Walketh About, Seeking Whom He May Devour—Part 1." It discusses various topics related to Christian beliefs and practices, particularly the author's interpretation of scripture and critique of modern churches.

Key points from the document include:

- **Emphasis on house churches:** The author advocates for Christians to meet in independent house churches rather than established denominations to avoid heresy.
- **Critique of paid ministers:** The document argues against paid ministers, stating that they have no scriptural basis and that church funds should be used to support widows, orphans, and prisoners.
- **Authority of scripture:** The author emphasizes the Bible's authority and criticizes selective interpretation of its teachings.
- **Warning against Bible universities:** The document expresses skepticism towards ministers who attended Bible universities, citing Jesus's command not to call anyone "rabbi" or "teacher."
- **Disorderly conduct:** The author discusses the concept of "disorderly conduct" in the context of those who refuse to work and support their families, including paid ministers in their view.
- **Rejection of the Levitical priesthood analogy:** The document refutes the argument that modern ministers should be supported like Levitical priests of the Old Testament.

In essence, the document presents a specific interpretation of Christian teachings, advocating for a return to what the author believes is the early Church's original model.

Dear Friends,

Introduction: A Precarious Situation.

Be sober and vigilant, for your adversary, the devil, seeks to devour you like a lion. This message may come across as cynical, but I cannot ignore the precarious situation we find ourselves in. We are at the end of the world, and countless denominations teach a multitude of different doctrines, making the situation incomprehensible. Every Church is divided from every other Church, except under the guise of ecumenism. This promotes the idea that we should overlook each other's doctrinal differences in the name of unity and tolerate these differences.

The Early Church Model vs. Established Institutions.

I emphasize that Jesus warned us to be aware of the teachings of religious leaders. When the apostles started the Church, they could have chosen to be disciples of the rabbis in established synagogues. However, that was not the path they took. The disciples of Jesus Christ, who began the churches around the Roman Empire, chose to follow the apostolic doctrine and started house churches. They remained separate from the Jewish synagogues.

While rabbis had many valuable teachings that were beneficial, early Christians did not gather in synagogues; instead, they met in homes. They were not disciples of the rabbis and distinguished themselves from Judaism and the established institutional Church of Israel by meeting in houses. This choice laid the foundation for the Church, and the gates of Hell cannot prevail against it.

Deviation in Modern Churches and the Need for Separation.

Modern-day churches have strayed from this foundation. If we were to meet in houses that are not connected through a denomination but independent, each with its own elder and deacon, we would be returning to the original model established by Christ and the Apostles.

Each Church is quarantined, much like during COVID-19 when people were on lockdown to prevent the virus from spreading from house to house. While Christians are called to love one another, that's not the type of separation I'm referring to.

Quarantine from Heresy.

What I'm suggesting is that if we gather in house churches, we are quarantined from heresy, false doctrines, and false prophets. We need to shield ourselves from other gospels. By shutting down platforms like YouTube, TikTok, and Facebook, as well as avoiding all sermons, we can protect ourselves from the various teachings that are out there. Instead, we should focus on forming house churches to ensure we are safe from the infection of heresy. Heresy can be dangerous and could lead to condemnation on Judgment Day.

Understanding the Modern Christian Landscape.

I want to distinguish my message from the idea of unity among Christians and the love we have for one another. It's essential to highlight that we should not be gullible or carried away by every wind of doctrine. Today, my message may seem cynical. Still, I want to share my views on the modern Christian landscape, including the various institutional churches and denominations, as well as the ministers who are paid to deliver sermons and have attended Bible universities.

Critique of Paid Ministers.

I want to surprise those who may not have heard my perspective: I advise avoiding ministers who are paid to preach sermons. Why? First, a pastor, bishop, elder, and presbyter all refer to the same office; there is no scriptural example of elders delivering paid sermons. In fact, we read that financial support should only be extended to individuals who are in prison and unable to work for themselves. In the first century, if someone was imprisoned, it was typically their loved ones and friends who supplied for their needs, or else they went hungry.

Support for Prisoners in the Early Church.

The Roman Empire did not provide food or clothing for prisoners. This was the case during the time of Paul, Timothy, and the early evangelists who traveled to spread their message. As a result of their faithful ministry, they were often imprisoned. They relied on house churches to meet their needs, such as providing a coat to keep them warm or money for food. Unfortunately, many of these house churches overlooked the Apostle Paul's needs during his imprisonment. According to Scripture, only the Philippians extended their support to him.

Paul's Example: Self-Sufficiency.

Under normal circumstances, Paul did not ask for donations. He was a tentmaker by trade, which allowed him to support himself and also provide for his companions who traveled with him for years. He set an example by not wanting to give anyone the impression that he preached Christ for monetary gain. Therefore, whenever he was free to travel as an evangelist, he worked hard to provide for himself. He instructed the churches he established to do the same. He urged the men in these house churches to find work to support their families and, by extension, to care for widows and orphans who had no earthly support after losing their husbands.

True Religion: Caring for the Needy.

James pointed out that true religion is caring for widows and orphans. This care is essential because they often lack any support, much like prisoners in the first century. Offerings collected on the first day of the week were to aid those without other means of support. This is what money was intended for.

Biblical Use of Church Funds.

Elders, who were non-disabled men, were expected to have jobs to support their families and, in turn, assist widows and orphans resulting from the loss of spouses. Additionally, house churches contributed financial assistance to other churches facing difficulties, such as famine. For example, a famine had been prophesied that would affect many across the Roman Empire, especially in Jerusalem. Collections were taken on the first day of the week and sent to Jerusalem to help those struggling during this crisis.

Contrast with Modern Compensation Practices.

This trend highlights that money was primarily used to assist individuals who could not support themselves. However, when possible, individuals were expected to support themselves through employment and take care of their families.

In contrast, consider modern-day elders, often referred to as pastors or ministers. Generally, they lead worship services once or twice a week, which may involve only a few hours of work and some additional hours of preparation. During the rest of the week, they have a lot of free time and are often not employed in jobs that support their families. Instead, they may rely on funds from church collections, commonly referred to as the widow and orphan fund. These funds were originally intended for those with no means of support, such as evangelists in prison or widows and orphans.

Departure from the Apostolic Model.

The early house churches founded by Peter, Paul, and Apollos collected this money specifically for those in need, not for non-disabled men who were simply elders of the Church. The expectation was not to pay for all the expenses of the elders in these house churches. What we see today with paid clergy is contrary to what is found in Scripture. Many of these men are not struggling to provide for themselves; they are instead living out what Paul refers to as disorderly conduct. They may feel free to avoid work and depend on church offerings during the week.

The Authority of Scripture.

It's important to understand that what I'm sharing isn't just a recommendation; it is a commandment from the Apostle Paul. He stated that his writings are the commandments of God. If you read Paul's letters and view his commandments as optional, then you are not interpreting them correctly. The New Testament should be approached with the understanding that it is authoritative and carries greater weight than any earthly authority.

Disrespectful Bible Interpretation.

Unfortunately, many people read the Bible disrespectfully, sifting through its teachings to claim some are applicable while disregarding others. They may follow the teachings they like and ignore those they don't. This selective approach undermines the authority of Scripture.

Foundation for Studying Scripture.

The foundation for studying the Scriptures must include recognizing that the Bible is the Word of God and is authoritative. Christ is the head of the Church, and one of His titles is the Word of God. The Word became flesh, and the Holy Spirit inspired the Scriptures so we can know God, His Son Jesus Christ, and His will for our lives.

It is essential to establish that the Bible is inspired and holds greater authority than anyone on Earth. When reading the writings of the apostles, remember that they are not merely human commandments but divine commandments from God, inspired by the Holy Spirit.

Commandment Regarding Disorderly Conduct.

Now that we have laid this foundation, let's return to our discussion. Paul commanded that if a man is walking disorderly—in this context, referring to a man unwilling to work and provide for his family—then do not associate with him. In other words, expel him from the church community until he finds employment. Paul stated that anyone who does not work and provide for their family is worse than an infidel.

Consequences of Refusal to Work.

This is not an optional message. The Apostle Paul commands that if anyone in the Church is living disorderly—refusing to work and take care of their family—you must cease fellowship with him. Expel him from the Church until he corrects this behavior.

Paid Ministers as Disorderly.

So far, we have discussed that paid ministers are behaving disorderly. They are relying on funds intended for widows and orphans while refusing to work. Despite delivering a sermon once or twice a week, they expect a full-time salary, which is contrary to the Biblical model where elders were not compensated or had their expenses covered simply for being elders.

Biblical Instruction on Supporting Families.

The apostle Paul instructed the House church that men should have jobs and take care of their own families. Families should not be a burden on the Church. Paul gave explicit instructions that collections were meant to support widows and orphans—those who could not provide for themselves, especially during times when other churches were experiencing famines. This is what the Bible teaches about money, and it's quite straightforward.

Consequences of Fellowship with Disorderly Men.

To be candid, if a man refuses to work and expects to receive a full-time salary simply for preaching a sermon once a week, then, according to Scripture, I am not allowed to fellowship with him. I

cannot share a meal with him. When the Bible discusses avoiding eating with someone, it specifically refers to avoiding sharing the Lord's Supper with that person. This means you should not participate in communion with someone who won't work, who refuses to get a job and labor with his own hands to provide for himself and his family. Doing so would be a violation of one of the commandments given by the apostle Paul.

Paid Ministers and False Prophets.

Furthermore, it's important to note that there are men in ministry who expect a full-time salary, and these individuals often fall under the description of false prophets. Study the New Testament accounts of false prophets. You will find that they tend to expect a full-time salary and, in fact, often demand an excessive amount of wealth for holding their office or performing ministry in the name of Jesus Christ. So, if someone is being paid to be in ministry, I am inclined to assume that they are a false prophet because the Bible warns that these individuals pursue ministry for financial gain.

False Prophets vs. Elders and Deacons.

On one hand, the New Testament clearly describes false prophets who preach Christ for "filthy lucre's" sake—meaning for money. On the other hand, we have elders and deacons, the only two offices in the House church. There is no example in the New Testament of elders and deacons receiving a full-time salary simply for occupying these positions. These roles were voluntary, and they held no authority outside of their own House church. Their office as Elder or Deacon was specifically for that individual House church, serving a small number of people who gathered in a living room to engage in discussion together.

The Role of Elders in the Early Church.

Elders were not the center of attention. They did not preach sermons, nor were they compensated for their position. Instead, they voluntarily served the house church out of love, not for money but for the love of Christ and His Church, which met in someone's home or perhaps from house to house.

Skepticism Towards Bible University Graduates.

The next point I want to share may surprise many people. If your paid minister has gone to a Bible university, I am skeptical of them. I won't listen to their teachings or sermons. Why? Because I am a Christian, I believe that the teachings of Jesus Christ are the commandments of God. Jesus is the Lord; He is the King of Kings and the Lord of Lords. He is not merely making suggestions; His teachings are commands that deserve to be obeyed.

Approaching the Gospels with Respect.

You must approach the Gospels with a healthy respect for Jesus Christ. If you don't start with the understanding that Jesus is the head of the Church and has authority as the King of Kings, then you might as well stop reading the Bible. If you approach the teachings of Jesus with an attitude that allows you to pick and choose what to follow, you're just creating a version of Jesus in your imagination. On Judgment Day, you will meet the real Jesus, not the one you've imagined. You won't encounter a custom-made Jesus who caters to your whims; rather, you will face Jesus and everything He taught.

Following Jesus and the Apostles, Not Men.

So, why don't I listen to ministers who have attended Bible university? It's because, as a Christian, I am commanded not to make any man my rabbi or teacher. Instead, I am called to study the Scriptures and follow Jesus Christ. I don't want to have any disciples or followers for myself. What I truly desire is for you to pick up your Bible and listen to Jesus above all else. I urge you to study His teachings and implement them, just as Mary at the wedding feast said, "Whatever He tells you to do, do it." That is my message: you should be following Jesus Christ.

Secondly, if you choose to follow anyone else, it should be the eyewitnesses, the apostles, who wrote the New Testament. Their writings represent the commandments of God. Outside of Jesus Christ and the apostles, I encourage you to be skeptical of every church father, minister, televangelist, and author. Anyone who is not an author of the New Testament should be viewed with caution.

Warning Against False Prophets and Secret Gatherings.

Jesus warned us about false prophets and false Christs. He said that if someone claims to possess Christ in a secret place, we should not go forth. In my small town of Arcadia, with around 8,000 residents, there's a church on almost every corner claiming to have Christ and inviting people to enter their private spaces to learn about Him. Jesus warned us that there would be many false Christs and prophets and instructed us not to go into secret rooms. Do not call anyone your rabbi or make any man your teacher; follow Christ.

Direct Access to Scripture.

Jesus Christ ordained the apostles, personally selecting them, including the apostle Paul. As followers, we ought to listen to the teachings of the apostles and Jesus Christ directly. We don't need an intercessor between us and the Bible.

Bible Universities Contradict Jesus' Command.

You might wonder why I don't listen to the teachings of people who have attended Bible universities. The reason is that they learned under certain professors, whom they refer to as

doctors, theologians, or scholars. The entire act of attending a Bible university and studying under a professor contradicts a clear commandment of Jesus Christ. He instructed us not to call anyone “rabbi.” I challenge you to reconcile this: Jesus said not to become anyone’s disciple. Yet, the very premise of attending a Bible university is to become a disciple of the professors there, effectively making them your rabbi. This situation violates the commandment given by Jesus Christ.

Distinction from Judaism and Synagogue Practices.

As a Christian, it’s important to recognize that the apostles and the early Church did not attend the synagogues or learn from the teachings of the rabbis. Jesus warned against learning from the Pharisees, Sadducees, scribes, and lawyers. He explicitly told his disciples to avoid these sources of learning.

Early Church Gatherings and Leadership.

In the early Church, there was a clear distinction between Christians and Jews. Christians separated themselves and met in homes, where they had elders and deacons who were not financially compensated for their service. They served their local house church, which typically consisted of less than 35 people. Just like everyone else, they sat on the floor in the living room. These individuals were not the center of attention and did not deliver sermons; the practice of bishops giving sermons began in the 4th century, which is a historical fact.

Contrast with Modern Church Structures and Lifestyles.

There were no pulpit or pews in these gatherings. Everyone participated equally; they discussed matters, sang together, prayed together, and shared meals. No one person dominated the proceedings. This is why it makes sense that the early Church did not single out someone like an elder for a full-time salary or to cover extravagant expenses. There was no push to ensure anyone had a lavish lifestyle, like buying a mansion or a \$35 million jet for extravagant vacations around the world.

Example of Extravagance.

Benny Hinn is known to stay at some of the most expensive hotels in the world, particularly in Dubai, where he stays on the top floor, which costs \$1 million a night. This extravagant lifestyle is a common practice for him. However, the Scriptures teach that we should collect for people experiencing poverty, including widows and orphans. Benny Hinn is living a life that would make kings blush, and he is doing so by relying on funds meant for widows and orphans.

Discernment Regarding Paid Ministry.

The Bible warns us about false prophets who preach Christ for financial gain. If someone is receiving money for what they call ministry, I do not listen to them. Jesus cautioned us about false prophets and false Christs, instructing us not to heed their calls.

Application of Scriptural Commands.

We should have a healthy respect for the Bible as the Word of God. When Jesus and the apostles issue commands, we ought to follow their teachings and apply them to our lives. In the case of someone who is being paid for ministry, much like false prophets do, we must be discerning. If rabbis have taught a person and they merely mimic their teachings without original thought, we must be cautious. The Bible instructs us not to associate with such individuals. If they refuse to work with their hands, despite being capable, the Bible advises us not to eat with them and to reject them from our homes.

Addressing the Levitical Priesthood Argument.

Preaching a message like this positions me against every minister on the planet. I don't expect anyone in ministry to support or agree with my perspective; in fact, I anticipate they will oppose it vehemently. One argument they might raise is that the Levitical priests were supported by tithes collected from all of Israel, suggesting that ministers today should also be supported in this way.

The Abolishment of the Old Covenant.

However, this argument is flawed. The Levitical priests performed services at the temple, which was abolished in 70 AD when the temple was destroyed. The sacrifice of Jesus Christ fulfilled all the services that the temple represented. We no longer need priests to offer animal sacrifices or perform cleansing rituals. Everything the temple stood for has been satisfied and fulfilled through the one offering of Jesus Christ, allowing everyone, not just the Levitical priests, to have their sins washed away through direct faith in Him. We do not require an intercessor standing between us and God to perform services at a temple or sanctuary. The entire system established by the Law of Moses has been abolished.

The Church is Not Israel.

Every individual is capable of hearing the gospel, believing in it, and, by the grace of God, responding with repentance, water baptism, and receiving the Holy Spirit. They can be sealed until the day of redemption and bear fruit. Everyone can do this without a Levitical priest. The pastor preaching a sermon is not a priest in the sense of the law of Moses. We need to understand that the old covenant has been abolished; it is no longer in effect. We are not the nation of Israel; we are Christians—the Church.

Tithes were for the Levitical Priests at the Temple.

The nation of Israel collected tithes from all that they produced and gave those tithes to the Levitical priests, who were set apart to perform duties and services at the sanctuary. That system no longer exists; the temple was destroyed in 70 AD. If you want to give a tithe, there is no one to give it to, as tithes were commanded to be given to Levitical priests at the temple.

Absence of Levitical Priests Today.

If you go to Jerusalem looking for the temple, you won't find it. Search the world over for Levitical priests, and you won't find them. Their genealogical records were destroyed when the temple was destroyed, making it impossible for anyone to trace their lineage back to Aaron or Levi. Without genealogical records to verify descent from the tribe of Levi, there are no Levitical priests. Therefore, if you want to give a tithe, you would need to find a Levite. Your minister is not a Levite; if he claims he is, ask for genealogical records proving he can trace his ancestry back to the tribe of Levi. If he cannot provide that proof, you do not owe him a tithe.

May God's grace and peace be with you.
In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Your Adversary the Devil, as a Roaring Lion—Part 2.

By David Michael Curtis

"Your Adversary the Devil, as a Roaring Lion, Walketh About, Seeking Whom He May Devour—Part 2.pdf" is an article written by David Michael Curtis.

The document discusses several key points:

- **Paid Ministers vs. Unpaid Elders and Deacons:** The document argues that elders and deacons in the early Church were not paid, whereas paid ministers are a modern concept. It questions the use of the scripture "the laborer is worthy of his hire" to justify salaries for church leaders.
- **False Shepherds and True Men of God:** It distinguishes between those who are called pastors and those who truly follow the Bible's teachings. True men of God must obey, study, and follow the Bible, not just deliver good teachings.
- **Reliance on Christ vs. Human Teachers:** The document emphasizes relying on Christ and the Holy Spirit for guidance rather than intermediaries or human teachers. It cautions against ministers who demand unquestioning obedience and assert authority superior to others.
- **Financial Motivations of Paid Ministers:** It suggests that paid ministers might be inclined to defend their position due to financial reliance on church offerings.
- **House Churches vs. Institutional Churches:** The article promotes the idea of gathering in house churches rather than attending institutional churches, suggesting that house churches protect families from "heresy" and "false teachings."
- **Personal Study of the Bible:** It encourages individuals to study the Bible for themselves and verify teachings with scripture, following the example of the Bereans in Acts 17:11.
- **The Danger of Heresy:** The document likens heresy to a virus that spreads through false prophets and encourages individuals to protect their families from it.
- **Personal Experience and Unpaid Ministry:** David Michael Curtis shares his personal experience of choosing not to be a paid minister, working for a living (DoorDash), and sharing his teachings freely without asking for donations.
- **Critique of Bible Universities and Paid Sermons:** The article expresses concerns about ministers who have been educated at Bible universities and those who receive full-time salaries for delivering sermons.

- **Rejection of Denomination Building:** David Michael Curtis explains that he intentionally avoids starting a new denomination and does not seek personal gain from his teachings.

In essence, the document advocates for a return to what the author believes are the practices of the early Church, emphasizing personal Bible study, house churches, and unpaid ministry, while warning against false teachers and the influence of modern institutional churches.

Dear Friends,

Addressing "The Laborer is Worthy of His Hire."

Next, let's consider how a paid minister might respond to the argument that "the laborer is worthy of his hire." First, we should examine the context in which this was stated. The Apostle Paul was in a tight situation, imprisoned in Rome, where prisoners were not provided food. This warranted support from house churches.

Paid Ministers vs. Unpaid Elders and Deacons.

It's important to note that elders and deacons in the early Church were not paid; they did not receive a salary. In fact, in modern churches, those considered elders and deacons typically volunteer their service and consider it an honor to serve in those roles. They do not expect to be compensated. The only individuals who typically expect payment are ministers and administrators.

Misapplication of Scripture for Compensation.

Therefore, using the argument that "the laborer is worthy of his hire" does not effectively support the idea that elders and deacons should receive salaries. If one concludes that elders and deacons ought to be paid and receive full-time salaries, then all elders and deacons worldwide should begin to receive such salaries. However, I am not aware of any churches that follow this practice; none that I know of provide salaries for these offices.

The Role of a Pastor and False Shepherds.

A pastor is essentially a shepherd. The term "pastor" refers to someone who guides and cares for a congregation, much like a shepherd does for their flock. However, it's important to recognize that there are false shepherds and false prophets among those who claim to be pastors. Just because someone is called a pastor doesn't mean God ordains them; men have ordained many.

Obeing the Bible, Not Human Teachers.

To be a true man of God requires more than simply delivering good teachings from a pulpit. A man of God must obey the Bible, study it diligently, and follow its teachings. Jesus and the Apostle Paul emphasized that we should not rely on rabbis or teachers in the traditional sense; instead, we should go directly to Christ as the head of the Church. Our dependence should be on Christ and the Holy Spirit, who will guide us into all truth, rather than through an intermediary.

Financial Motivations of Paid Ministers.

A paid minister may feel inclined to defend their position, especially if they have purchased homes, lands, enjoyed vacations, and acquired the latest cars and technology, all funded through offerings from the Church or their followers. This financial reliance may create a reluctance to suggest that they should take on other work to support themselves.

Evaluating Teachers: Compensation and Authority.

In evaluating Bible teachers, it is essential to consider whether they are being compensated for their role and whether they perceive themselves as having authority that is superior to that of others in the Church. A minister who expects unconditional obedience without question mirrors the mindset of the papacy, where church members are expected to follow their priests, bishops, cardinals, and the pope without question.

The Berean Example of Scriptural Verification.

The Apostle Paul provided a different example in Acts 17:11, where he taught, but the Bereans studied the Scriptures to verify whether his teachings were accurate. Paul encouraged this kind of scrutiny. A pastor or minister should not feel threatened by congregants studying Scripture to confirm the truth of their teachings, as Paul welcomed this practice.

Ministers Demanding Unquestioning Obedience.

Unfortunately, I have encountered ministers who insist that we must accept their beliefs and follow their directives solely based on their authority, rather than on the truth of Scripture. Jesus reminded us that we are all brethren and equal, stating that to be the greatest, one must be the servant of all. The apostles demonstrated humility and meekness, while anyone displaying superiority, authority, or a dictatorial attitude, insisting on unquestioning obedience, follows the example of the papacy.

My Beliefs and Encouragement for Personal Study.

I want to clarify my beliefs: I'm not a Roman Catholic; I'm a Bible student. I believe that Jesus is the head of the Church and that the Bible is the ultimate authority for Christians. I encourage everyone to study the Bible for themselves. If I share something new with you and you're unsure about it,

that's perfectly fine. I don't expect anyone to believe it just because I said so, nor do I expect everyone to agree with my interpretations.

Verifying Teachings with Scripture.

However, if you are a Bible student and I present something unfamiliar, I encourage you to study the scriptures like the Bereans did, to see if what I'm saying aligns with the Bible. I want to emphasize the benefits of following Jesus' commandments. If you look at the example in the New Testament, particularly regarding house churches, you'll see that they operated separately from synagogues or institutional churches.

Benefits of House Churches and Avoiding Paid Teachers.

I suggest not relying solely on people who are paid to deliver sermons or who have studied under a rabbi—essentially, the professors. There's no harm in following Jesus' commandments. In fact, there's much benefit. Just as during the COVID-19 lockdown, you were avoiding exposure to a deadly virus, I would liken heresy to a virus as well, spread by false prophets.

Heresy as a Virus.

Am I saying that every paid minister is a false prophet? No, I'm not judging anyone. What I'm doing is teaching what the scriptures say and leaving judgment up to Christ on Judgment Day. I don't know who will be saved or lost, and I hold no ill feelings toward any ministers. I want to express what the Bible teaches and leave the rest to God.

Protecting Family from Heresy.

I encourage you to visualize heresy as a virus. Right now, millions of people are being infected by heretical doctrines. I'm encouraging you to meet in homes to protect your family and loved ones from this heretical virus and to shield them from false teachings. The spread of these heretical ideas is happening faster than a pandemic, fueled by false teachers who are compensated to spread their misleading doctrines.

Safety in House Churches.

If you gather in homes with your family and loved ones and stop listening to mainstream sermons, there is no danger or harm in doing so. In fact, you will benefit by protecting yourself from the spread of false ideas. This approach is not something I invented; it is based on the teachings of the great physician, Christ. The Apostles laid the foundation for house churches, which were established when Jesus taught that we should not call anyone a rabbi. In its most direct context, this meant that early Christians were not to sit under the authority of rabbis in Jewish synagogues.

The Remedy for Heresy: Avoiding Human Rabbis.

To follow this commandment, Christians needed to separate themselves from Jews who met in synagogues and began to gather in house churches. Today, many institutional churches are perpetuating false doctrines that are divisive and filled with heresy. Jesus, the great physician, provided the remedy by instructing us not to refer to anyone as a rabbi or teacher. When you attend an institutional church, you elevate the person at the pulpit to the status of your rabbi or teacher. Many who do this trust everything that person teaches, assuming that because they attended Bible school, they must be knowledgeable.

Clarity Through House Church Setting.

By removing yourself from this dynamic and placing yourself in a house church setting, the scriptures become clearer. Their meanings are easier to understand, and you will see that the Bible accurately describes the world we live in today. The Bible's warnings against false Christs, false prophets, and false teachers accurately portray many modern institutional churches and provide instructions on how to navigate this challenging environment.

Survival Guide: Stop Listening to False Teachers.

To survive this situation, we must stop listening to their teachings, sermons, and books. We should treat these ideas like a pandemic, similar to COVID-19, because that is precisely what is happening: the world is becoming infected with heresies and doctrines of devils. Many people are being reassured of their salvation when they haven't repented, and many haven't even been baptized. This is ultimately between each individual and God, and we're not here to judge anyone.

Following Christ and Separation from the World.

We are simply trying to follow Christ. He wants us to survive in a world that seeks to engulf us, encouraging us to be separate from it. You can look at what the world defines as the Church and realize that it does not align with Scripture, and you can distance yourself from institutional churches and establish a healthy home church.

Treating Heresy as Dangerous.

You should view heresy as something dangerous that your family needs protection from. By ceasing to listen to these sermons and teachings, you can keep your family safe. If someone is being paid to deliver sermons and refuses to get a job to support their family, they are acting in disorder. There is no example in Scripture of elders and deacons having full-time salaries. The concept of labor being worthy of its hire is specifically in reference to Paul when he was in prison, relying on contributions from the Philippian Church to avoid starvation.

Personal Experience and Survival Strategy.

To conclude, everything I've shared reflects my experience in surviving a world filled with heresies and false teachers who represent different versions of Christ and different gospels. I am managing just fine because I have chosen not to be influenced by them. I no longer listen to their sermons or watch their YouTube videos. This applies to local pastors as well—I do not attend their churches or allow myself to be indoctrinated by their teachings.

Following Christ, Not Human Teachers or Paid Ministers.

I follow Christ's commandments and do not allow anyone to take the place of my teacher. I do not trust those who accept money from the widow and orphan fund to preach, nor do I accept teachings from those who have merely repeated what they learned from professors. I do not follow rabbis; I am not anyone's disciple. I am a follower of Jesus Christ. I go directly to the Bible, listen to the apostles, and respect the Bible as authoritative.

Humility as a Bible Student.

I believe the Bible holds more authority than anything I have ever written or preached. If I am wrong, I must forsake that teaching, repent, and align my understanding with Scripture. I do not approach the Bible as a teacher but rather as a student. I am not special; I hold no titles. I am just David, a Bible student. I study the King James Bible, focusing on doctrinal topics.

Accessibility of Truth.

There is nothing remarkable about me; anyone can do this. No one needs my teachings, writings, or sermons. Everything I have done in my lifetime could be forgotten, and the truth will remain in the King James Bible. God does not need me to share these truths; He has the Bible and the Holy Spirit, which are available worldwide. Topical resources like Nave's Topical Bible can be used everywhere and in any language through various Bible apps.

Why Paid Ministers Won't Teach This.

What I am pointing out may seem obvious to me through topical Bible study, but that clarity may not be evident to others who are accustomed to passively listening to sermons. Paid ministers are unlikely to teach the things I have discussed today because they will fiercely protect their income.

Target Audience: New Believers and Those Willing to Change.

This message was not intended for ministers or members of institutional churches. I do not expect them to change anything; I anticipate that they will continue as they always have. I do not believe that old wineskins can hold new wine. My audience is brand-new believers who have not yet formed the habits of passively attending Church or listening to sermons.

Putting Principles into Practice: Starting House Churches.

I am speaking to those who are willing to put these principles into practice—who would start a house church and isolate themselves from heresy. I encourage them to prevent themselves and their families from being tossed to and fro by every wind of doctrine and to follow Christ, warding off the leaven of the Pharisees that may influence their understanding of the Bible.

The Effect of Leaven on Understanding.

Those who are already members of churches have allowed their understanding of the Bible to become leavened. I am not directing my message solely toward institutional churches, their ministers, or their members. I'm content to leave them alone. Jesus told the Pharisees that they claimed to understand the truth; therefore, they remained in their sins. He did not feel a burden to correct the Pharisees' theology. Instead, He was content to let them believe and teach whatever they wished.

Jesus' Prayer for His Disciples: Purity and Separation.

Jesus did not pray for the world; He prayed for His disciples, asking that they be kept pure from the world and not influenced by it so that they could remain separate. Through that separation, they would find unity and love for one another.

Message for Those Willing to Follow Christ.

My message is aimed at those willing to follow Christ and believe in what the Bible teaches. Some individuals have anchored themselves to a sinking ship, unwilling to leave. If you desire to follow Christ, consider His greatest sermon, which He preached from a mountain. During the Dark Ages, for 1,260 days, the woman mentioned in Revelation 12 fled into the wilderness. Why? Because the recognized institutional Church was persecuting her. The Church demanded that she submit to its doctrines and authority. To remain steadfast in the doctrine of Christ, she had to flee into the wilderness.

A Satirical Look at the Minister Profession.

If you're looking for a job that only requires a couple of hours a week but pays a full-time salary, potentially even making you wealthy, consider going to a Bible university to earn a degree in philosophy. This path can lead you to become an ordained minister who specializes in teaching within specific institutional churches, helping you live comfortably while only working a few hours each week.

The Appeal of Ministry.

It's no surprise that many people are drawn to the idea of becoming ministers. You can dress nicely, earn the respect of your congregation, and generally be viewed positively by your community. What's not to love?

Advice for True Disciples.

However, if you want to be a follower of Jesus Christ, I recommend avoiding Bible school and studying the Bible directly. If you want to understand doctrine, study it topically. To be a true disciple of Jesus, follow Paul's example: work for a living, get a job, take care of yourself and your family, and don't become a burden on others. Avoid taking money intended for widows and orphans, and set a good example for other men. Steer clear of individuals who refuse to work or support their families through their labor.

Caution Regarding Trained Ministers.

Be cautious of those who have been trained by rabbis and are simply repeating what professors have taught them. Please don't listen to their teachings or pay them for sermons that aren't scriptural and may even contradict biblical teachings.

Judgment is With God.

Ultimately, we will either be inside the city of God or outside of it. My opinion doesn't hold much weight, and I'm not here to judge or condemn anyone. I'm a Bible student sharing what I have learned from studying Scripture for myself, along with principles I live by.

Red Flags: Bible University and Paid Sermons.

If a minister has been educated at a Bible university, that raises a red flag for me. I tend not to listen to such individuals, as they often repeat the teachings of rabbis or, in modern terms, professors. Additionally, if someone is being paid a full-time salary to deliver sermons, I have further concerns. In the first-century house churches, elders were not paid salaries, and sermons did not originate in house churches; they emerged four centuries later under Constantine in the 4th century when he began building cathedrals.

Issues with Modern Church Structure.

We can identify several other issues as well. For instance, the existence of cathedrals or church buildings instead of house churches is a concern. The use of pews instead of gathering in a living room is another issue. Furthermore, the idea of passively listening to one person as the center of attention is problematic. In a house church, everyone participated; everyone talked to each other, exercised their spiritual gifts, and edified one another.

Early Church Participation vs. Passive Listening.

The notion that one person should receive all the attention while everyone else passively listens goes against the example we see in the Bible. The early Christians met in houses, not in Jewish synagogues, because they were separating from the institutional Church of Israel. They started something brand new, and their model was house churches, which we should strive to emulate.

My Unpaid Ministry.

This message is not about me; it's between you and God—the Father, the Son, the Holy Spirit—and the Bible has nothing to do with me. You and I might never meet in this life. However, I want to clarify that I am not paid a single cent for writing these letters. I do not receive any donations. I don't have a PayPal account or a Patreon account, and nobody is sending me money. I do not ask for donations. I'm sharing all of this freely.

Working for a Living

I have a job; I work and deliver food for a living through an app called DoorDash. I am struggling financially, and so I would benefit if people started sending me money, but that wouldn't align with Scripture. I am practicing what I preach. My job doesn't pay very well, and I rarely have a total of \$100 to my name. I'm not asking for assistance from anyone. I pay my bills and buy my food, and I teach others to do the same.

Waiting for the Inheritance.

My life is not glamorous. I don't take expensive vacations; I'm waiting for my inheritance at the Second Coming. When that happens, I hope to be an angel, able to travel freely. I want to emphasize that I could live my life quite differently if I chose to. I was a literature evangelist for years, going door to door to introduce Christian books and Bibles to families. I'm comfortable speaking to strangers, and it would be easy for me to introduce myself as a minister starting a local church and invite them to attend.

Avoiding a Paid Ministry Path.

I could build a congregation, encourage tithing, and receive offerings, working just a few hours a week for good pay. However, that would violate my conscience, set a bad example, and ultimately make me accountable on Judgment Day. I am committed to following Jesus Christ, with no turning back, even if that means working for DoorDash, earning little money, and waiting for the Second Coming to enjoy life's comforts and pleasures. I am willing to wait and share what I learn from the Bible freely, without asking for donations.

Rejecting False Arguments for Payment.

I could point to verses such as “the laborer is worthy of his hire” or discuss how tithes supported the Levitical priest, but I know those arguments would not line up with Scripture. I would be teaching something false. Instead, I offer what I have learned freely on Google Drive. I don’t have a like button to indicate how many people have appreciated my articles, nor do I have statistics on how many people have read them. I won’t know the results until Judgment Day, so I ask you to consider that.

Criticism as Evidence of Following Christ.

I’m not getting paid to share these things with you. In fact, by sharing them, I am often criticized and not popular. Jesus said that if I follow Him, I would be hated by all men for His sake, which I take as evidence that I am on the right track. Sharing ideas that upset the world confirms that I am following the right path, and I am not discouraged by the criticism.

Contrast with Paid Ministers and Denomination Building.

I want to highlight the contrast between my approach and that of paid ministers who receive full-time salaries. I could go door to door, start a local congregation, and even continue establishing more congregations, making myself the central teacher. I could require that all the churches I start send me a portion of their offerings, effectively creating a new denomination. However, I am intentionally avoiding that path.

Uncompensated Sharing of Truth.

My preaching does not support me in any way. I don’t earn a single cent from writing my letters, my eBooks, or sharing anything on YouTube. So there you have it. Once again, I want to reiterate that this is not about me at all; this is between you, God, and the Holy Bible. Like Paul, I am following the teachings I share in that I do not live off donations. I do not ask for them, nor do I have a means for you to send them. I work for a living and eat my bread.

May God's grace and peace be with you.
In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Fire Your Pastor, and Tell Him to Get a Job—Part 1

By David Michael Curtis

The document "Fire Your Pastor, and Tell Him to Get a Job—Part 1" by David Michael Curtis argues that modern church practices, particularly the practice of paying pastors and having them deliver sermons, deviate from the practices described in the Book of Acts and the teachings of the Apostle Paul.

Here are the key points:

- **Early Church Practices:** The document emphasizes that early Christians met in house churches, where elders did not deliver sermons but rather oversaw the gathering and safeguarded against heresy. Everyone participated, sharing their gifts. Deacons were responsible for distributing offerings to widows and orphans.
- **Role of Elders:** Elders, also referred to as bishops or pastors, were expected to have regular jobs and support their families. They were not paid from church offerings. The document cites 2 Thessalonians 3:6-11 and 1 Timothy 5:8 to support this.
- **Offerings:** Offerings were intended for widows, orphans, and traveling evangelists, not for supporting local elders.
- **Historical Discrepancies:** The document states that institutional churches, the practice of bishops delivering sermons, and pews are later developments that began in the fourth century with Constantine and evolved over time.
- **Against Modern Practices:** It criticizes the modern practice of pastors being paid to deliver sermons, arguing that this is not scriptural and detracts from the original purpose of offerings. The author suggests that pastors should find employment and that church members should participate more actively in gatherings.
- **Communal Living:** The document distinguishes between biblical practices and communal living, noting that the Book of Acts reveals that early Christians maintained their own homes and held jobs.
- **Equality:** The document emphasizes the equality of all believers, including apostles and elders, and argues against the idea of a hierarchical structure with a superior leader.
- **Call to Action:** The author suggests that church members should consider "firing" their pastor and encourage them to seek employment elsewhere.

In essence, the document advocates for a return to what the author believes are the original biblical practices of church gatherings, leadership, and the use of offerings.

Dear friends,

Church Leadership and Practices

Fire your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. In the book of Acts, we see the roles of apostles and deacons established in the early chapters. The apostles preached both at the temple and from house to house, and the church continued to adhere to their doctrine. What was their doctrine? It consisted of the foundational teachings that Christ laid out, which are listed in Hebrews 6:1-2. These include turning from sin, trusting God, and being baptized.

The Purpose of the Temple and the Role of Deacons

First, we need to understand the purpose of the temple where the apostles taught, which was to make atonement for the sins of Israel. This atonement was achieved through annual animal sacrifices performed by the high priest on the Day of Atonement. The apostles and deacons preached that atonement was now possible only through the blood of Christ and that forgiveness of sins was no longer attainable through the law of Moses. This is why the leaders of Israel were so upset with the apostles and deacons, frequently accusing them of teaching against the law of Moses.

So, what were the duties of a deacon? The office of deacon was established so that the apostles could focus on teaching and preaching. Deacons were responsible for taking the offerings collected and distributing them to widows and orphans, ensuring that the apostles could concentrate on their teaching without distraction. In contrast to modern deacons, who are often seen as responsible for minor tasks, such as vacuuming carpets in institutional churches, the deacons in the Book of Acts had significant responsibilities in assisting the needy.

The Source of Offerings and the Doctrine of the Nicolaitans

Where did this money come from? It came from new converts who sold their houses and lands and laid the proceeds at the feet of the apostles. One of the seven deacons mentioned was named Nicholas, after whom the doctrine of the Nicolaitans is named in the Book of Revelation. This serves as a warning that even men who had their hands laid on them and were appointed to an office by the apostles could fall into apostasy and become leaders of false doctrines condemned by Jesus in His messages to the seven churches in Revelation.

Apostasy and the Importance of Marital Fidelity

Therefore, we should not assume that everyone ordained, even by apostles, is a true man of God. Someone can fall into apostasy through sexual immorality. The doctrine of the Nicolaitans, for example, stemmed from Nicholas's decision to stop having sexual relations with his wife. In contrast, the Apostle Paul taught that husbands are to show due benevolence to their wives, love them, and cherish their bodies. Paul emphasized the importance of meeting their wives' needs.

Nicholas's doctrine eventually contributed to the idea of celibacy in the priesthood, which forbade marriage.

Elders and House Churches

Let us return to our topic today: Fire your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. House churches began to emerge after the Day of Pentecost when 3,000 people were converted during the preaching of the 120 in various languages. If we assume there were thirty men per house, that would mean 1,000 house churches started on that very first day. That is a substantial number of house churches!

The early Christians had ample resources to construct buildings because many of those 3,000 sold their houses and lands, laying the proceeds at the apostles' feet. However, they did not use that money to build institutional churches. From the very beginning, Christians met in homes and did not use offerings to construct buildings.

Each house church had an elder appointed to oversee it. While the elder was capable of teaching, the practice of an elder delivering sermons on Sunday mornings did not begin until the fourth century. During that time, Constantine started constructing basilicas and cathedrals. A cathedral is the house of the cathedra, which is the chair of the Bishop. The Bishop would sit in the cathedral while everyone else stood and listened to his sermon. This practice, rooted in tradition, originated in the fourth century and lacks a scriptural basis.

The Role of Elders and the Expectation of Labor

The terms "elder," "bishop," and "pastor" all refer to the same role, with no distinctions between them. During the first three centuries of the church, elders did not stand before the congregation or deliver sermons on Sunday mornings. Rather than this, elders would sit on the living room floor alongside everyone else. The elder was not the central figure and spoke neither more nor less than any other participant in the group. It would be unrealistic to expect that a special collection was made to cover the living expenses of elders who shared a space on the floor of a home. While scriptural evidence supports the notion that the church was to assist traveling evangelists and apostles, particularly during times of imprisonment when they lacked necessities, there is no scriptural basis for the church to pay an "elder," "bishop," and "pastor" or be responsible for their living costs. The pastor is not a Levite priest, meaning we do not owe him a tenth of our income.

An elder, like any other church member, was expected to have employment to meet his expenses and mortgage obligations and support his family. The Apostle Paul asserted that if an elder chose not to work, he would be deemed as "walking disorderly." Paul stated that we should avoid associations with those who refuse to work or provide for their families.

2 Thessalonians 3:6-11 NIV

6. In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us.
7. For you yourselves know how you ought to follow our example. We were not idle when we were with you,
8. nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you.
9. We did this not because we do not have the right to such help but in order to offer ourselves as a model for you to imitate.
10. For even when we were with you, we gave you this rule: "The one who is unwilling to work shall not eat."
11. We have heard that some among you are idle and disruptive. They are not busy; they are busybodies.

Does the Bible teach that "a laborer is worthy of his hire?" Yes, it does. Did offerings support men in the ministry? Yes, those were apostles and evangelists who traveled and spread the Gospel. A modern application would be to support missionaries working in famine-stricken regions, who often have less than \$150 a month in support. The offerings were not given to the local elders.

While on his travels, Paul crafted tents to sustain himself and encouraged all the men in the churches he founded to work and support their families. He stressed that anyone who fails to work and care for his family is worse than someone who does not believe. The men, including elders, in the churches established by Paul were taught to work, provide for themselves, and care for their families.

1 Timothy 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

False prophets preach Christ for the sake of greed. In contrast, the elders in the Bible had jobs; they were not paid to teach but instead worked, earned their bread, and took care of their families. Is your pastor being paid to teach? Is he willing to stop taking money from the widows and orphans fund, get a job, and still share his doctrines without being paid to do so?

Communal Living vs. Biblical Practices

A few blocks from where I am driving right now, there is a communal living house owned by the Yellow Deli people. Everyone who lives there works for no pay; they do not earn any money and practice communal living. They believe they are following the principles described in the Book of Acts. However, the Book of Acts does not describe communal living; instead, it shows that everyone had their own house, worked, earned money, and took care of themselves and their families.

In Acts 2-3, we see that the early Christians went from house to house, indicating that each family lived in a different home. The wealthier families did sell some houses; they kept a home for their family to live in. The Apostle Paul emphasized the importance of working to support one's family, stating that anyone who does not provide for them is worse than an unbeliever.

The Yellow Deli is not Christian; it is a cult that originated in the 1970s. The Yellow Deli staff work slavish hours but practice communal living without compensation for their labor. They send all the profits made at the local Yellow Deli to Australia, where others manage the money. Meanwhile, these hippies work for free and own extraordinarily little—just personal items like toothbrushes, hairbrushes, and their wives. They do not share their wives or personal hygiene items, but everything else is collectively owned and not owned by any individual.

This practice does not align with what we read in the Book of Acts or the writings of the Apostle Paul. Each Christian family in the early church had its own home, occupation, and responsibilities to care for its own family. As God prospered them, any surplus they had after supporting their families and widows was given as a free offering each Sunday morning when they met in house churches. This money was used to support widows and orphans in the church who were unable to care for themselves.

Every man was expected to hold a job, and if they declined to do so, Paul directed that they should go without food and be excluded from fellowship. Thus, any man who “walketh disorderly,” refusing to work, faced disfellowshipping until he secured employment.

Modern Pastors and Historical Discrepancies

In many modern churches, there are individuals called pastors who often do not hold regular jobs. Instead, they rely on the offerings provided by the congregation on a weekly basis.

In DeSoto County, we have an independent Baptist minister who owns a significant amount of land and has built the largest house I have seen in the county. This has been made possible through the offerings at a Baptist church in Port Charlotte, which consists of approximately 200 families. This church is conservative and independent, using the King James Version of the Bible. I would describe this pastor and his family as conservative. However, he does not have a job, nor does he support his family through labor. Instead, they are financially supported by the offerings of that church, which, biblically, ought to go to widows, orphans, and those experiencing homelessness and poverty. He is taking money that could feed widows and is not working to provide for his family himself.

What I am sharing is not debatable; it is a historical fact. It is well-documented that institutional churches were not established until the fourth century, during the time of Constantine. It is a well-known fact that the role of a bishop delivering sermons from a central stage in a cathedral dates back to the fourth century. During the first three hundred years of Christianity, believers met in homes and caves while hiding from the persecution of various Roman emperors.

In those early years, elders did not deliver sermons each Sunday morning. This is not a matter of interpretation; how your church interprets the Bible does not change history. A church could interpret the Bible to say that the sky was yellow, but it would not change the fact that the sky is blue.

The Evolution of Church Practices

In modern times, the roles of pastor and elder are distinguished as two different offices. However, in scripture, the pastor and elder were the same person holding the same office. During the first three hundred years, pastors or elders did not deliver sermons. The early church did not have members passively listening to sermons each Sunday; rather, they gathered in circles facing each other in a living room and actively engaged in conversation.

This practice is described in 1 Corinthians 12, where it states that everyone in the house church had different gifts and was to exercise those gifts each Sunday. Some would sing, some would pray, and others would edify the group. For instance, if someone spoke in a different language, an interpreter was responsible for translating that message. Imagine an English-speaking church where a person gifted in Chinese delivered a message in that language; someone with the gift of interpretation would then translate it into English.

These gatherings typically involved about 30 to 35 people sitting in the living room, facing each other and actively participating in the church community. The modern practice of passively facing a pulpit and listening to sermons is not indicative of true church tradition; this practice began in the fourth century. Additionally, the practice of sitting in pews did not begin until the 18th century.

During the Reformation, when many Roman Catholic churches transitioned to Protestant churches, Martin Luther would ascend a stairway to an elevated pulpit. At the same time, everyone else stood about ten feet lower on the ground floor. They did not sit in pews; rather, they stood for the entire lecture delivered by Dr. Martin Luther. Aren't you glad you do not have to stand during the sermon, especially if the pastor preaches for over an hour? That method of worship continued until the 1700s.

The History of Pews

In the 18th century, wooden boxes were constructed and sold, becoming the property of wealthy church members. These boxes allowed individuals to step inside, close the door, and enjoy privacy. Many were carpeted, and people even brought their animals to church, sitting inside their boxes with them. After the service, they could lock these wooden boxes.

When we visit Christ Church, where the founding fathers of the United States attended for decades, we can see the pews that were purchased by them, which still bear their names, including those of Benjamin Franklin and George Washington. This was a shift from the wooden boxes, which were no longer in use. Later in the 1700s, wooden benches, now commonly referred to as pews, were developed.

This traditional seating arrangement, with everyone facing forward, encourages passive listening to the pastor's sermon. It disconnects us from one another and limits interaction.

The core purpose of the church was to edify one another, to exercise the spiritual gifts bestowed by the Holy Spirit, and to support fellow members with these gifts. In a pew, everyone remains silent, passively listening to a sermon, while only the speaker's gift is utilized, which is not scriptural.

The sermon, delivered from the pulpit, has a traditional foundation rooted in human doctrine, dating back to the fourth century. This is not open to interpretation. Regardless of how your church interprets different verses, this is a historical fact. You might consider firing your pastor and encouraging him to find employment instead of relying on funds meant for orphans and widows.

The Role of Elders and Deacons in Early Churches

In the first three centuries, the church began with gatherings in homes led by an elder and a deacon. The elder's role was to safeguard against heresy. If someone visited and preached false teachings, the elder would admonish that person once or twice and then avoid further interaction.

The church was intended to be organic, as noted by modern authors discussing house churches. This means that the elder was not the center of attention; instead, the congregation sat in a circle in a living room setting. One person might offer a prayer, another would share a psalm, and in turn, they could read from the letters of Paul or other apostles. The idea was that everyone participated, sharing their gifts and edifying one another.

However, by the second century, individuals began to identify themselves as church fathers, and they created new positions as overseers of multiple churches. These offices did not exist during the time the New Testament was being written. During the second and third centuries, autonomous house churches began sending offerings to these new "overseers" known as bishops. This new class of Bishops emerged in cities like Antioch and Alexandria, overseeing several cities consisting of dozens of house churches.

In the fourth century, bishops would preach while positioned on a cathedra (seat of authority) situated on an elaborately decorated platform at the front of the cathedral, where it was expected that everyone would listen passively. Thus, the tradition was born into history, replacing the active, vibrant, and engaging house churches that the apostles planted with dry and boring institutional churches.

False Apostles and the True Foundation of the Church

While the New Testament was being composed, false apostles were already traveling alongside the twelve apostles, including Paul. The Book of Revelation mentions that one of the seven churches rejected those who claimed to be apostles but were not. Similarly, in the second and

third centuries, people claimed to be bishops without genuine authority, establishing positions that lacked a foundation during the apostolic era.

The New Testament indicates that no other foundation can be laid than the one that Christ and the apostles laid. The foundation laid by Christ and the apostles involved house churches, each led by an elder and a deacon. The deacon's role was to distribute offerings to widows and orphans and assist those living in poverty. Their duties did not include mundane tasks like vacuuming carpets.

The elder was inclined to teach and acted as a shepherd, safeguarding the community from false teachings. He did not deliver sermons in the way we see today; instead, he sat in the living room alongside everyone else, remaining mostly quiet and intervening only to teach or confront heretics. If someone were teaching heresy, the elder would speak to them privately about their offense and then involve two or three others to address the issue, emphasizing the need for repentance. If the individual did not repent after one or two admonitions, they would be rejected from the house church and not permitted to return.

However, there were house churches that did not follow this pattern, and entire congregations were led astray by false teachers who infiltrated these homes and spread their heresies. Later, in the second century, some individuals emerged claiming to hold a special office, such as an overseer or bishop. They asserted authority over several churches and eventually over multiple cities of churches. This concept is a departure from the foundation laid by Christ and the apostles.

Equality Among Apostles and Elders

The idea that Peter is the chief shepherd is contrary to the original foundation established by Christ and the apostles. Jesus affirmed that the gates of Hell would not prevail against it. When we examine the first three chapters of 1 Corinthians, we see that Peter, Apollos, and Paul founded house churches. This text specifically addresses whether Peter was superior to the others. The apostle Paul instructed against divisions, stating that we were not baptized into Peter, Paul, or Apollos but rather into Christ. He emphasized that these three men were not crucified for us—Jesus was. He urged us to stop creating divisions among ourselves.

Therefore, the notion that there is a church founded by Peter that is superior to one founded by Paul is debunked in 1 Corinthians, chapters one through three. This issue is clearly discussed. The churches founded by Peter were not superior to those established by the other apostles. Such divisions were to be rejected.

Furthermore, both the Apostle Peter and the Apostle John identified themselves as elders, indicating that they were brothers and not superior to the other elders despite being apostles. Jesus taught that we are all equal and should regard one another as brothers and sisters in Christ. We are not to call anyone "Rabbi" or "Father," nor should we view anyone as holding a holy office that is separate or superior to ourselves. Rather, we are to see everyone as equal.

In summary, Peter, Paul, and Apollos all established house churches that held equal status. The foundation of the church is Christ, who died for us.

The Purpose of Elders and the Practice of Gift Sharing

It may be time to reconsider the leadership within your church; perhaps you should fire your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. When the church began, elders were not meant to sit around without working and living off offerings from the house church while everyone else took care of their families. Why would they do that? You might say a laborer is worthy of his wages, but the elder did not really do much. He did not deliver a sermon each week but instead sat in the living room like everyone else, speaking up only when heresy was being taught. His role was to safeguard the congregation from false teachings. If everything was running smoothly, he quietly allowed everyone else to participate in the church, exercising their gifts and edifying one another.

If you find yourself passively sitting in a pew, listening to only one person exercise their gift—and that gift is questionable and not even biblical—then the members of the church are having their gifts stifled. 1 Corinthians 12 asks, "Are we all the same member? Don't we all have different gifts?" Yet, the modern institutional church often has only one gift: that of the orator or speaker who delivers lectures. These presentations may include one or two verses but often consist of human interpretation rather than biblical teaching. It would be better to read the Scripture together without interpretation, taking turns reading a chapter, rather than listening to one person monopolize the time with their interpretations.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Fire Your Pastor, and Tell Him to Get a Job—Part 2

By David Michael Curtis

Based on the provided document "Fire Your Pastor, and Tell Him to Get a Job—Part 2.pdf" by David Michael Curtis, here's a summary of its key points:

- **Critique of Paid Pastors:** The document strongly advocates for firing pastors who are financially supported by church offerings. It argues that pastors should have regular jobs and not rely on church funds, which should be reserved for widows, orphans, and those truly in need.
- **Early Church Practices:** It asserts that early Christian house churches did not have paid pastors or formal sermons. Elders were not compensated and had secular jobs. Sermons became a common practice much later, around the fourth century.
- **Equality of Elders:** The author emphasizes that in the early church, there was no hierarchy among elders. They were all equal, and even the Apostle Paul did not claim authority over the faith of others.
- **Rejection of Hierarchical Structures:** The document criticizes the hierarchical structure of churches, such as the Roman Catholic Church, with positions including priests, bishops, cardinals, and the Pope. It argues that these structures are not based on biblical examples.
- **Authority of Scripture:** It emphasizes the importance of building faith in the Bible rather than in church fathers or later church traditions. The author points out contradictions among church fathers and within various denominations, advocating for adherence to the clear teachings of Scripture.
- **House Churches:** The document suggests establishing house churches with elders and deacons, where participation is expected from everyone, and offerings are used to support the needy and missionaries who teach the true gospel.
- **Financial Responsibility:** It emphasizes personal financial responsibility and discourages taking advantage of church offerings. It asserts that those who can work should do so and provide for themselves and their families.
- **Discernment and Separation:** The author encourages discernment regarding teachings and calls for separation from false prophets and teachings. It advises choosing elders who are skilled in teaching and guarding against heresy.
- **Gospel and Baptism:** The document defines the gospel as Christ's death for our sins, burial, and resurrection and emphasizes the importance of repentance and baptism for salvation.

In essence, the document argues for a return to what the author believes are the original practices of the early Christian church, with a focus on simplicity, equality, financial responsibility, and adherence to Scripture.

“In apostolic times, there was no distinction between bishops, elders, or presbyters (**Acts 20:17-28; 1 Peter 5:1-2; Philippians 1:1; 1 Timothy 3**). The term "bishop" is never used to denote a different office from that of elder or presbyter.” – **Easton's Bible Dictionary**

Dear Friends

Consider firing your pastor and encourage him to find a job instead of relying on funds meant for orphans and widows. If anyone in the church is walking disorderly and refuses to work, you should not fellowship with that person or share a meal with them. This is intended to make them feel ashamed and encourage them to find employment. According to the Apostle Paul, if someone refuses to work and support their family, they are worse than an infidel.

You are not obligated to provide compensation to a minister for preaching sermons. Elders in the early house churches did not deliver formal lectures or sermons. Additionally, the elders did not visit homes or spend time with their wives and children when the father was absent. Sermons did not become a common practice until the fourth century. Nonetheless, the practice of a wolf in sheep's clothing visiting homes during the man's absence was already in place when Paul composed his letters.

2 Timothy 3:5-6 Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

The elder was apt to teach, but this was not a compensated position. No financial assistance was offered to help elders cover their living expenses. Instead, offerings were intended to assist widows, orphans, and traveling evangelists, with deacons managing the distribution rather than a treasurer.

The Emergence of Monasticism and Clerical Authority

When looking into church history, we can trace various departures from the foundations laid by Christ and the apostles. One such departure involved a lifestyle characterized by a lack of stable income, leading individuals to resort to begging for money and food. Distinct groups formed, such as monks and friars, who adopted a form of godliness and vowed to live in poverty. This vow was essentially a commitment to disobedience to the teachings of the apostles, who instructed all men to work and take care of themselves and their families.

These monks became a burden on the peasants, who owned no land and were taxed by kings, landowners, and the church. Despite their struggles to feed themselves, they were expected to give even more to begging monks who refused to work for their bread. This practice created resentment among the peasants and misled them into believing that this was Christianity. They were taught that Christ and the apostles demanded that they labor like slaves, giving all their earnings to landowners, the king, and the church—while also providing for begging monks.

This practice continues today, as some pastors expect payment for delivering a sermon just once a week. Instead of working a full-time job, they often spend only about an hour or two per week working.

The apostles identified as elders, indicating equality among themselves and with the elders in your church. They were not superior to others. In First Corinthians, the Apostle Paul states that he did not exercise authority over our faith. This was Paul speaking, and even as he wrote this letter, which holds authority, he did not have authority over their faith. He was an elder, just like every other elder, who were all equal. The Apostle Paul was subject to the principles he wrote about; he was not above them.

How do I know this? Read Galatians 1:8-9. Paul states that even if we or an angel teach a different gospel, it is to be condemned. If the Apostle Paul taught something contrary to the gospel based on his authority, it would be considered a curse. His writings are scripture, and we are subject to that scripture. It is inerrant and can withstand all criticism. It is to be obeyed, followed and believed.

What I am distinguishing is that Paul did not have an authority invested in him that allowed him to say whatever he pleased or teach whatever he wanted. He had to teach what Christ commanded him to convey. He was an apostle called by God through Jesus Christ, tasked with delivering the message that God gave him.

2 Corinthians 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

The notion that individuals were assigned to supervise various churches, to whom we are expected to yield, is something Paul himself never asserted. He highlighted that the apostles do not exercise authority over our faith. In the second and third centuries, overseers or bishops began to emerge, assuming roles that allowed them to collect offerings from multiple churches and insist that those congregations adhere to their teachings. This marked a shift away from the principles established by Christ and the Apostles. The core message is that we are called to turn away from sin, place our trust in God, and undergo baptism. As followers of Christ, we are meant to follow the Good Shepherd and avoid using terms like "Rabbi" or "Father" for anyone.

The Roman Catholic Church and Hierarchical Structures

Right across the street from where I am recording this is a Roman Catholic Church, where ministers are called priests and referred to as fathers. This directly violates Christ's commandment not to call any man on Earth your father. That, by itself, signals to me that it is not Christian. Christianity is based on teaching obedience to what Christ commanded. He explicitly commanded us not to call any man on Earth father or rabbi and stated that Christ is our master and teacher. He is the head of the church, and we are all equal—whether we are apostles, elders, deacons, or simply individuals attending a house church. We all have one head: Christ.

In the Roman Catholic Church, there is a position known as Pontifex Maximus, one of the titles held by the Pope. This title, however, is not inherently Christian; in fact, there was no Pontifex Maximus during the time of the apostles. Even if such a position existed, it was not Peter who held it. The head of the Jerusalem Council was actually James, the brother of Christ. Therefore, if Peter became Pontifex Maximus after James was martyred, it would be too late for the church to be built

on Peter as its foundation since James was the first leader of the Jerusalem Church, not Peter. Additionally, James was not referred to as Pontifex Maximus.

The office of Pontifex Maximus existed centuries before Christ established the church. In Roman religion, there was a high priest known as the Pontifex Maximus. This hierarchical structure, which included senators during the Republic, is reflected today in the Vatican, where we have a Pontifex Maximus (the Pope) and a Senate composed of Cardinals. Beneath the Cardinals are subordinate leaders called bishops, who oversee specific dioceses and their churches. Each church is required to pay a tax to the bishop, while one or more priests serve local churches.

This is a pyramid structure, and none of these offices existed in the house churches that Peter, Paul, and Apollos founded. In those house churches, there were simply elders and deacons; there was no overseer over multiple house churches. Such positions did not arise until the second century when these so-called Church Fathers began asserting authority and demanding taxes from various churches under their jurisdiction. These roles were artificial, not appointed by the apostles, as these bishops claimed their territories from which they taxed the churches below them.

By the 11th century, a significant event known as the Great Schism had occurred, dividing the Roman Catholic Church and the Eastern Orthodox Church. This schism was primarily caused by the Bishop of Rome claiming a position of authority over all other bishops, a claim that the Eastern Orthodox Church rejected. The origin of this tradition dates back to 606 AD when the Byzantine emperor bestowed the title of "overseer of all bishops" upon the Bishop of Rome. Four hundred years later, the Great Schism occurred when Eastern bishops refused to submit to the authority of the Roman bishop. In contrast, bishops in the West, now known as cardinals, acknowledged the authority of the Pope, also known as the Pontifex Maximus.

This is the history of the church, and it is not open for debate; these events truly occurred. Given this, we ought not only to fire the pastor but also to dismiss the priests, bishops, Cardinals, and the Pope, urging them to find legitimate employment and support themselves rather than residing in extravagant palaces built with the contributions of the poor, originally intended to assist widows and orphans.

Church Fathers and the Authority of Scripture

Throughout the history of the church, the authentic church is depicted as hidden in the wilderness, as mentioned in Revelation 12. When reading a church history book — and I have read several — keep in mind that you are examining a church that has its Church Fathers, bishops, Cardinals, and Pope. Meanwhile, the true church was concealed, living in caves and secretly traveling across Europe as missionaries, distributing scripture during times when possessing scripture in one's language was forbidden. Those caught doing so could face the Inquisition, torture, or even martyrdom at the hands of the institutional church described in history.

These men are referred to as Church Fathers because their influence began when they, like wolves in sheep's clothing, appeared in history, claiming authority over the faith and imposing taxes on local house churches, amassing wealth for themselves.

So, everyone who followed in their footsteps—calling themselves bishops, cardinals, and popes—rests their authority on the authority of the church fathers. It is a house of cards. The church fathers did not possess any true authority; they asserted authority, granted it to themselves, and aimed to make other men their disciples. We have a vast amount of their writing—some say it exceeds one million pages. Within these works, various discussions occur, and these church fathers often disagree with one another. They taught different doctrines and held contrasting beliefs.

The Roman Catholic Church claims that these writings are harmonious and promotes this idea in its schools, presenting selected quotes to its laypeople in churches. Roman Catholics are presented with a carefully curated set of quotes to create a false sense of unity within the Church Fathers' writings. In reality, they contradicted each other.

Dr. Martin Luther, at the Diet of Worms, pointed out that the church fathers, councils, and popes contradicted each other. Because of this, it is impossible to follow these men, as they all say different things, teach different doctrines and contradict one another. This is the state of things; it is the truth. Following the church fathers requires you to choose which one you will submit to, as they do not agree with each other.

Therefore, I encourage you to build your faith on the solid rock of the Bible. The Bible is in harmony; it is unified and can withstand the criticisms of the entire world.

If you are following authorities that emerged after the apostles wrote the New Testament, you are following false shepherds. Anyone who claims a position of authority over your faith is a false shepherd. I want to highlight the same obvious truth that Martin Luther pointed out at the Diet of Worms, but this time, I am directing it toward evangelicals.

If you say, "I am a Baptist," that does not convey much. Baptists disagree among themselves on nearly every aspect of doctrine taught within the Baptist Church. Claiming to be a Baptist does not clearly define your beliefs. There are Baptists who are Calvinists and those who reject Calvinism. There are Baptists who hold one view and others who contradict it across the entire spectrum of Baptist teaching.

Identifying as a Seventh-day Adventist doesn't accurately convey your beliefs to me. There are liberal Seventh-day Adventists who often disregard the traditional teachings of the church and hold differing views on salvation than the conservatives within the Adventist community. Some Seventh-day Adventists are quite evangelical, while others are more conservative and view the evangelical members as apostates.

Simply stating, "I am a Seventh-day Adventist," fails to clarify your beliefs. Some followers uphold the investigative judgment, while others have moved away from it. This distinction significantly

alters the understanding of salvation between these two groups. So, do you align yourself with Ellen G. White's teachings or with a contemporary evangelist who has diverged from her principles? Do you believe that only vegan Sabbath keepers will receive God's seal during a Sunday law? Or do you find that notion absurd?

This same issue can be seen when someone claims to belong to any organized church. Each church contains vastly different beliefs within its ranks. This is the issue Martin Luther highlighted at the Diet of Worms. Which type of Roman Catholic are you? There are dozens of variations of Roman Catholicism, with sharp disagreements within them.

Martin Luther, at the Diet of Worms, stated that the church fathers, councils, and popes contradicted each other. I suggest that regardless of the church—be it Baptist, Seventh-Day Adventist, or any other denomination—there are contradictions in virtually every single doctrine, or at least in some core tenets of that faith. This means that you must choose which church fathers within your institutional church you wish to believe in and follow as disciples.

Departure from Biblical Church Patterns

What I am sharing today is not the pattern that was laid down at the foundation of the Church. We are not meant to be disciples of any man, nor should we refer to any man as our rabbi or father. I do not care what the church fathers wrote; they hold no significance for me. I do not read about church fathers in scripture; I read about apostles, prophets, evangelists, and teachers, but not about church fathers who were bishops over regions of house churches. That office did not exist.

The priest conducting a mass did not exist, nor did a Senate or a group of Cardinals in the Vatican. These things are not found in scripture. Additionally, Peter was certainly not the head of the Jerusalem Church; that role belonged to James. The only thing the Council at Jerusalem commanded the Gentile churches was not to eat anything strangled or with blood and not to commit fornication. It was amazingly simple; they provided just a few instructions in Acts 15: if you eat meat, ensure that it has been properly bled, and do not commit fornication.

The Jerusalem Council and House Church Autonomy

That was all the instruction that James, Peter, and the apostles provided during the Jerusalem Council. They respected the autonomy of the house churches and refrained from imposing authority over their faith. They recognized that Christ was the head of the church, present among them and leading them. There was no need for a bishop, cardinal, or pope. Jesus was in their midst, and He was the head of the church, providing gifts through the Holy Spirit, which the church was to exercise during their gatherings in a house setting.

Participation should be expected from everyone, not just a single person giving a sermon. If your offerings support individuals who do not have jobs and are engaged in self-appointed work based on tradition—not outlined in Scripture, such as giving sermons or conducting masses—then these individuals should seek employment and provide for themselves. They are walking disorderly.

Establishing House Churches and Supporting Missionaries

I suggest starting a house church. Appoint a deacon to handle the offerings. Ensure that your deacon is trustworthy and can provide an account of every penny received. It is important to demonstrate that these offerings are being used for good works, such as helping widows and orphans within the church.

If you wish to support anyone laboring for the gospel, consider supporting missionaries. These are the individuals who were supported during the time the New Testament was written; we refer to them as missionaries today, while they were referred to as evangelists in the New Testament. They traveled from place to place to teach the gospel. Ensure that your missionary is teaching the true gospel: that Christ died for our sins according to Scripture, was buried, and rose again on the third day. Jesus' death atones for our sins, and to receive forgiveness, we must repent and be baptized. Be aware that there are missionaries who focus on teaching a different gospel. Do not send offerings to just anyone calling themselves a missionary. Learn about their principal foundational doctrines. Mormon missionaries began an in-home visit by presenting an evangelical-like gospel, then shifted topics and became completely focused on Joseph Smith. There is a Calvinist missionary society that has thousands of missionaries who focus on indoctrinating with TULIP rather than the gospel.

The Gospel and Baptism

To be saved, one must hear the gospel, believe it, turn from their sins, trust God, and be baptized in the name of the Father, Son, and Holy Spirit. Through this process, our sins are forgiven, and we are justified, sanctified, and washed in the name of Jesus and by the power of the Holy Spirit at the time of baptism. If you support a missionary, be sure this is the gospel he is teaching and that it is not merely an introduction to a complex religious system in order to join an institutional church.

New Testament Church Structure and Practices

After baptism, that person should be added to the church. The churches of the New Testament era were house churches, with the only officers being an elder and a deacon. The elder was responsible for guarding against heretics and ensuring that false teachers were not let into the house. The deacon was responsible for collecting offerings and distributing them to widows, orphans, and those in need during times of emergency. The elder and deacon did not keep any of the offerings for themselves. Only deceitful teachers claimed that the offerings were meant for their own use.

The contributions gathered and utilized for charitable purposes were regarded as the fruits of every individual, regardless of the amount they gave. Some enslaved individuals, despite being unable to provide monetary support, were equally considered as bearing fruit.

The early church was straightforward, and what we see in modern institutional churches often resembles a departure from that simplicity. Some individuals may claim to be apostles when, in

fact, they are not. Likewise, institutions claim to be churches that are not the church—these are counterfeits.

Discernment and Separation from False Teachings

We are not here to judge or condemn; we will let Jesus sort it all out. There are true children of God within all these institutional churches who are unaware of the truths you have been learning. This is supported by the message "Come out of her, my people," which indicates that God has people inside Babylon. We are not condemning institutional churches or determining who is saved and who is lost. In some cases, both the saved and the lost will grow together until the harvest, at which point the angels will separate them.

If you understand these principles and have received the call to set yourself apart, you should follow Christ and establish a house church. Choose an elder who is skilled in teaching, capable of recognizing heresies, and courageous enough to stand against them. A good shepherd will safeguard the congregation and address anyone spreading false teachings, informing them that they will not be accepted into the house again unless they cease their heretical teachings.

Moreover, appoint a deacon who can distribute offerings on a weekly basis, particularly to those in need within your house church. Encourage every man in your house church to have a job, to refrain from walking disorderly, and to take care of their own family and financial responsibilities.

Financial Responsibility and Protecting Against Heresy

It is essential not to be a burden to the church or to take advantage of offerings intended for those in need. Unfortunately, many institutional churches will not take this step, and they often continue to support pastors from funds intended for orphans and widows. A pastor in that situation should be ashamed for taking money that rightfully belongs to those who are vulnerable.

It is the duty of the elder, who occupies a role similar to that of a pastor, to safeguard the congregation from false teachings. But what should you do if your pastor turns out to be a heretic? Ultimately, you must trust in Christ for guidance, provided you adhere to His commandments. The Bible explicitly tells us not to sit under the teachings of false prophets or listen to their doctrines. We are cautioned to be mindful of their doctrines since even a small portion of leaven can leaven the entire batch of bread.

If you are part of a house church with a faithful elder, you will have someone watching over you to ensure that heresy does not creep in. If not, it becomes your responsibility to adhere to Christ's commandments. He is the Good Shepherd, and we should follow Him. We cannot make excuses for following a false prophet instead of Christ, regardless of how convinced we may be toward a pastor's sermons.

Personal Responsibility and Financial Integrity

If you are attending an institutional church where the pastor may be preaching heretical teachings, you have only yourself to blame for staying. No one is forcing you to attend that church; it is a choice you make willingly. Your attendance is not for God's sake; He commanded us not to listen to false prophets.

What if your pastor is faithful in his teachings but is living off the funds meant for widows and orphans? Even if his sermons are solid, if he is not supporting his own family by finding work, he is worse than an unbeliever. This practice resembles the vow of poverty taken by monks or friars. A pastor should not depend on the church funds but should work to provide for his own needs.

Offerings are intended to support widows, orphans, and those facing crises—much like those who were in need during the famine in Jerusalem. If you are giving your money to wealthy individuals instead of the needy, you are going against Christ's commandment to give to the poor. Scripture is clear: your contributions should not go to wealthy men but should instead help those in need.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Good Works in First Century House Churches

By David Michael Curtis

"Good Works in First-Century House Churches" by David Michael Curtis examines the practices of early Christian house churches and contrasts them with modern institutional churches, particularly in terms of financial offerings and community support.

Here's a breakdown of the key points from the document:

- **Early House Church Structure:** The document describes how early Christians gathered in homes for worship, shared meals (known as love feasts), read scripture, prayed, and made collective offerings. These offerings were used to support individuals in need within the community, including widows, orphans, and those facing hardship. There was a strong emphasis on mutual support and ensuring no one lacked necessities.
- **Financial Contributions:** Offerings were made based on each person's ability. Those with less gave modestly, while those with more helped cover shortfalls. These collected funds were used for acts of kindness and good works within the community. This is contrasted with the Old Testament practice of tithing, which the author argues was a tax specific to the Levitical priesthood and not applicable to modern Christians.
- **Community Support:** Early house churches operated as close-knit communities where members supported one another in times of need. This included providing for those who were sick, imprisoned, or otherwise unable to provide for themselves. The document emphasizes the love and support within these early communities.
- **Critique of Modern Institutional Churches:** David Michael Curtis critiques modern churches for often prioritizing building projects, mortgages, and staff salaries over serving the poor and the needy. He argues that offerings should primarily be used for charitable purposes and to support those in need rather than funding infrastructure or administrative costs.
- **Emphasis on Good Works:** The document emphasizes that the purpose of offerings in the early church was to perform good works, such as caring for widows, orphans, and the homeless. It contrasts this with modern churches that may focus more on maintaining buildings and programs.
- **House Churches as an Ideal:** The author advocates for a return to the house church model, where communities are more closely knit, and resources are directly utilized to support those in need. He suggests that this model aligns more closely with Christ's teachings on caring for the poor and the needy.

- **Paul's Example:** The document references Paul's example of working to support himself and encouraging others to do the same. It also mentions instances where Paul received support from certain churches while others neglected him in times of need.
- **False Prophets and Greed:** The author warns against greed and false prophets who preach for personal financial gain. He suggests that churches focused on maintaining buildings and paying large salaries may be neglecting their true purpose of serving the needy.

In essence, the document advocates for the idea that Christian communities should prioritize assisting those in need and that the house church model is a more effective means of achieving this than modern institutional churches.

Dear friends,

The Importance of Good Works and House Churches

In today's letter, we will discuss the importance of good works. I want to begin by emphasizing that if you are not part of a house church and are living on a low income, you are at a disadvantage when it comes to participating in good works.

The Ideal Structure of a House Church

Let me describe how things should ideally be within a house church. Believers gather together to break bread, remembering that Christ died for their sins, as recorded in Scripture. They edify and encourage one another, visit and converse, take turns reading Scripture, pray together, sing, and then share a meal, often referred to as the love feast.

Financial Contributions and Collective Good Works

Everyone who attends the house church contributes an offering, as the Lord had prospered them. Those on low incomes can give modestly, like the widow who could only afford to contribute two mites, while others who are wealthier can help cover any shortfall. Together, the collective funds gathered from everyone in the house church are used to perform acts of kindness and good works.

Biblical Examples of Collective Offerings

This practice is illustrated in the Bible, where Paul collected offerings during a famine in Jerusalem to help the church that was suffering from the crisis. This collection took place on the first day of the week when everyone would set aside an offering as God had prospered them. When they gathered together in a house, they would present their offerings, which were always used for good works, ensuring that no one faced lack and everyone had what they needed.

Community Support and Love in Early House Churches

In a functioning house church, individuals didn't have to worry about emergencies or crises. The house church community supported one another, ensuring that no one went hungry or faced difficulties alone. Jesus said, "You will know them by their love for one another," and that love was evident in the house churches that the apostles started.

Diversity and Equality in Early Church Gatherings

These gatherings were diverse, consisting of both poor and wealthy individuals, but it didn't matter who was who. Everyone gave according to their means, which meant no one lacked anything. When there was an abundance, that surplus was used to help other house churches in need due to troubles like famine.

Contrasting Modern Institutional Church Practices

In contrast, modern practices in institutional churches often leave individuals to fend for themselves. Each person is responsible for facing their crises. If you are wealthy, the focus may shift to accumulating more possessions or saving for retirement while still managing your challenges alone.

Early Church Community and Support for the Needy

In the early church, however, everyone was part of a community—a family where no one lacked what they needed. Many early church members were slaves who had no income, and their masters often failed to provide for even their basic needs. Jesus taught that if you have two shirts, you should give one to someone who has none, illustrating the necessity of supporting one another. Wealthy Christians in the early church would help their fellow believers, including slave Christians, fulfill their needs through community offerings collected on the first day of the week in the house church.

Collective Contribution and Recognition in House Churches

The good deeds of the house church were attributed to all its members, which meant that everyone, regardless of their income, was seen as contributing to the work of good. The church functioned as a single community—a body of believers where everyone was recognized for their collective good works.

The Purpose of Weekly Offerings in Early Churches

The weekly offerings collected were primarily used to support widows who had lost their husbands and had no earthly support, as well as orphans—the fatherless children who lacked anyone to care for them. The primary purpose of the weekly offering in the house church was to take place on the first day of the week. It aimed to care for widows, orphans, and anyone within the church who had needs.

Paul's Example and Encouragement to Work and Provide

Paul set an example by working to earn his living and consistently encouraged the men in the house churches to follow his lead. He advised them to work and provide for themselves, urging even those who had previously been involved in theft to find employment so that they could contribute to others.

Contrasting Modern Church Spending Practices

In contrast, let's examine current practices in institutional churches. For instance, Calvary Baptist Church in Arcadia, FL, recently sold a large plot of land to the Wawa Gas Company, which constructed a gas station on Highway 70. The church used the money from this sale to construct a

large parking lot and new buildings, which are currently under construction. This is where the weekly offerings are being directed—towards parking lots, buildings, and church programs.

Wealth, Offerings, and Neglect of the Needy

In another case, a Baptist family here owns the largest house in DeSoto County, along with a significant amount of land. Their wealth was given to them through offerings made to a local, independent Baptist Church. These offerings are directed towards paying off the church mortgage, meeting legally required insurance, funding various church programs, covering utility bills, and supporting the pastor and his family, allowing them to live in luxury. They purchased the land about three years ago and have since built a massive home.

The Reality of Homelessness and Neglect

Meanwhile, there are homeless people in Arcadia who are being neglected. They are living in dirty clothes and lack even necessities, such as water. One homeless man told me, "If you have water, you have everything. If you have no water, you have nothing." He truly understands the hardship of going without essential resources. Yet, the affluent Baptist family continues to live in complete comfort, largely supported by offerings collected at the church.

Tithing: Old Testament vs. New Testament

Many churches teach that one must tithe. But is tithing biblical? It depends on whether you reference the Old Testament or the New Testament. In the Old Testament, Abraham gave a tithe to Melchizedek after the War of the Kings as a form of tax. After the Mount Sinai Covenant was established, the twelve tribes of Israel were given land. At the same time, the Levites were set apart for service in the sanctuary and did not receive an inheritance of land. The other tribes were required to pay a tithe—10% of their harvest—to support the Levitical priests.

Tithing in the Modern Context

Since 70 AD, there has been no temple in Jerusalem, no Levitical priests, and no tribe of Levi to whom one can pay a tithe. The tithe served as a tax intended to fund the Levitical priests. The absence of Levitical priests indicates that no tax is owed to them. Furthermore, only Israelites were obligated to pay the temple tax.

Free Offerings vs. Tithing in Early Christianity

A minister is not a Levite priest—we are not one of the tribes of Israel. Therefore, we are not required to give a tithe of our income to them. This practice was part of the old covenant. In modern times, since the founding of the church, Christians have continued to gather in homes for worship. Instead of a tithe, they gave free offerings. These offerings were not used to buy land, build parking lots, pay for cathedral mortgages, or cover insurance costs. Instead, they were used to support

widows, orphans, and slaves who had no income. The money helped with good works, providing food, clothing, and essentials for those in prison.

Support for Imprisoned Believers in Early Christianity

In the first century, if someone was imprisoned, the prison did not provide for their daily needs. If friends or family did not supply food, the prisoner would go hungry. The Roman government offered no food to those incarcerated. The Apostle Paul often found himself in prison, and of all the churches he founded, the only one that sent him an offering to help feed him was the Philippian church. The others refused to help him. In one of his letters, Paul mentioned needing a coat that he had left behind at one of the house churches, highlighting that he was cold in prison. Likewise, William Tyndale, in the 16th century, wrote from prison that he was in need of a coat and was constantly cold. The church in Corinth—a wealthy congregation—neglected to visit Paul or send money for food or even a coat. The Philippians, however, came to his aid by sending someone with money to help him.

The True Purpose of Offerings

This is what offerings were meant for: to do good deeds, not to build parking lots, buildings, or luxurious houses for ministers. If you are not part of a house church and are living in a low-income situation, you may feel limited in your ability to do good work. I can relate to this struggle. I want to contribute positively, but I have to find creative ways to do so because I lack a community of others to share in funding good deeds.

Modern Church Buildings and Neglect of the Poor

Here in Arcadia, countless church buildings sit mostly empty every Sunday. Some may gather a dozen people at most, and they do give offerings—perhaps they consider these to be tithes. However, that money is typically used to pay mortgage loans, cover insurance, and replace roofs, leaving the church largely inactive in its support of the poor in DeSoto County. Imagine if all of these church buildings were sold and the proceeds were used to help the poor in our community. There would be sufficient funds to provide housing for every homeless person in this area. Which do you think aligns more with Christ's teachings: giving to support a building or using offerings to help widows, orphans, and the homeless?

Complicity in False Doctrine and Church Buildings

If you are attending an institutional church and giving your offerings, believing they are tithes, but the minister is delivering flawed teachings, you become complicit in that false doctrine. If he is teaching another gospel or promoting another Jesus, and you support him financially, you share in his errors. Contributing money to support a church building—what some refer to as the House of God—is rooted in an Old Testament concept. The House of God was the temple in Jerusalem, and a tax was collected specifically for it. A church building today is not the House of God. You can

gather with others in your home. There is no need for a large building, a bank loan, special insurance, or parking lots.

Financial Resources and Supporting Ministry

It's important to evaluate how we allocate our financial resources within the church. While we shouldn't feel pressured to give excessive amounts of money to a pastor so he can purchase a large piece of land and build an extravagant house for his family, we also need to recognize the significance of supporting the ministry. After all, a laborer is worthy of his hire.

The Proper Use of Church Funds

However, the funds contributed shouldn't primarily enrich a 'pastor.' Instead, they should facilitate the spread of the gospel through the work of evangelists. Those who traveled received financial support, while elders who were stationary in the same city did not receive large sums of money. It's essential to note that the terms 'elder,' 'bishop,' and 'pastor' refer to the same office.

The elder, bishop, or pastor was required to work and make an income just like any other church member. The donations were not meant to provide the pastor with a salary or help with his home loan. It was anticipated that the pastor would be employed and support himself, just as all other members did.

Contributions were intended to assist traveling evangelists or those who had been imprisoned. However, anyone residing in a particular town and attending a single church was expected to be employed and provide for themselves. The donations were intended for widows and orphaned children, not for men who were capable of working and supporting themselves, like a pastor.

The Original Purpose of Offerings

In certain denominations, such as Eastern Orthodoxy and Roman Catholicism, bishops often reside in mansions or palaces. However, that is not the purpose for which offerings were intended. Offerings were intended to support essential needs—helping widows, orphans, and those lacking necessities such as clothing and food. Jesus specifically taught us to visit the sick and those in prison and to provide for them.

Collective Fruit Bearing Through Good Works

The purpose of the offerings was to do good works. In early house churches, regardless of a person's financial status—whether they were slaves or wealthy contributors—everyone was considered to be bearing fruit in God's eyes. Paul wrote to one house church, encouraging them to assist him during his imprisonment, stating that this would allow them to bear fruit.

Communal Support and Self-Sufficiency

When offerings are utilized to support people in need—such as widows, orphans, and people experiencing homelessness—that is truly bearing fruit. This was a communal effort, taking place on the first day of the week when the church would gather in a home to collect offerings. These offerings were intended to ensure that no one went without, especially in times of emergency. The church was self-sufficient, providing for its members without relying on the Roman government for support. There was no social safety net. If the church did not support widows, they would go hungry.

Modern Churches and Neglect of Community Needs

In contrast, many modern churches often collect tithes and offerings that primarily serve to maintain buildings, pay off mortgages, or fund church programs. Meanwhile, the poor and needy in the community are overlooked. The church building may be thriving, but the homeless are still going hungry and lack basic resources like water and shelter. It's a troubling reality that while we dress in our best clothes and attend beautiful church buildings, we might be neglecting those in real need, much like the church in Corinth ignored Paul while he was imprisoned.

Independent Churches and Potential for Greed

Many evangelical churches are independent and do not report to a larger governing body. This autonomy means that all incoming contributions remain within that local church. If a minister operates in an independent church with a modest congregation, they may benefit significantly from the tithes collected.

Signs of False Prophets and Proper Use of Church Funds

One sign of a false prophet is the motivation of greed—preaching for selfish financial gain. Suppose an institutional church does not share its resources beyond its walls and is solely focused on maintaining its physical structure, paying for insurance, and covering the salaries of its pastors. In that case, it can lead to a pastor and their family living comfortably, potentially even owning the largest house in the county. The Port Charlotte Independent Baptist church has only a couple hundred families attending, and their collective tithe has helped its minister essentially build a mansion for his family.

Advocating for House Churches and Collective Good Works

I suggest that we meet in houses and collect offerings, using those offerings to perform good works. The good deeds carried out by the house church should be ascribed to everyone in the group, whether they contributed just two mites, like the widow at the temple, or thousands of dollars. In heaven's eyes, everyone is considered to be producing good fruit by doing good, loving one another, visiting the sick, visiting those in prison, and caring for one another.

The Benefits of House Church Community

Imagine having a house church where you didn't need a retirement fund. When the time came, and you were no longer able to work, your house church would ensure all your needs were met. Picture having 30 or 35 people gathering in a home each week. For years, you supported the poor within your house church, and then, when you grew older and could no longer work, your house church would be there for you, taking care of your needs.

Living Without Worry in a House Church

What if you could live out the teachings of Jesus Christ without worrying about tomorrow? What if you didn't need to store up treasures on Earth for retirement? Instead of building bigger barns to hoard wealth for retirement, you could truly follow Christ's teachings, trusting that you wouldn't need to accumulate material wealth.

The House Church as the Ideal Model

I propose that the only way to fulfill Christ's commandments regarding money is through a house church. In an institutional church, it is every man for himself. The poor and the wealthy are left to fend for themselves; they are told they need bigger barns and to invest in the stock market for retirement.

Practical Application of House Church Principles

Let me explain how this works:

First, we follow Christ's commandment to sell all that we have and give it to the poor. Yes, this commandment is to be taken seriously, just as the early church did. Next, Paul taught that every man in the house church should have a job and take care of his household, as well as his widows. He stated that anyone who does not work should not eat. If a member of the house church refuses to work, the church should let him go hungry to encourage him to find a job.

Roles and Responsibilities in the House Church

Thus, every man is expected to have a job to support his family, including extended family members such as widows. Once he is supported, he should give offerings to the church in accordance with how God has prospered him. Some may prosper and be able to give more, while others, such as slaves with no income, may not be able to contribute financially. However, the house church would still meet the needs of those individuals so they would not go hungry; they might be working, but they weren't getting paid for their labor.

Common Sense and Community Living in Early Churches

The early church employed common sense—every person was to work, take care of their family, and live in their own home. They met from house to house, indicating that even those who had sold their houses and lands still had a place to live. They were not practicing communal living; everyone owned their own houses and had their jobs. When they gathered in a house, they were the church. The term "church" refers to the group of people who assemble, not the building itself.

The Purpose of Abundance in House Church Gatherings

As God prospered them, the abundance collected each week during the house church meetings was used for good works, with a priority on supporting widows and orphans.

Contrast modern giving practices: instead of using offerings exclusively for people with low incomes to do good works, the collected money is deposited into the minister's bank account, which in some cases may already contain millions of dollars.

May God's grace and peace be with you.

In Jesus Christ's name. Amen.

Mr. David Michael Curtis

Scripture References

ONCE SAVED, ALWAYS SAVED

John 10:27-30; Ephesians 1:13; Matthew 13:22; Luke 8:14; Matthew 3:10; 7:19; John 15:2,6; Acts 8; Revelation 2:14-15,20; 1 Corinthians 6:9-10; Ephesians 5:3-6; 2:8-9

NAMES CAN BE REMOVED FROM THE BOOK OF LIFE

2 Timothy 1:1,9; Titus 1:2; Revelation 13:8; 17:8; 21:27; 20:15; 1 John 4:14; 2:2; Psalm 69:28; Exodus 32:32; Revelation 22:19; 3:5; 12:11; Daniel 12:1-3; Revelation 20:12,15; John 5:24; Isaiah 4:3; Luke 22:32; 10:20; Jeremiah 1:5; Matthew 10:30; Philippians 4:3; Ephesians 1:4-5; 1 Peter 1:2; Romans 8:29-30; Matthew 7:13-14; Revelation 20:7-8

SINS THAT WILL RESULT IN BEING OUTSIDE THE CITY OF GOD

Luke 12:47-48; 1 John 5:16-17; Mark 1:15; Luke 24:47; 1 John 1:9; Luke 18:13-14; 1 John 5:16-17; Ephesians 5:3-6; 1 Corinthians 6:9-10; Galatians 5:19-21; Ephesians 2:2-3; Revelation 21:8; 22:15; Colossians 3:5-6; Romans 1:28-32; 1 Timothy 1:9-10; 1 Corinthians 6:11; 12:2; Titus 3:3-6; 1 Peter 4:2-3; Romans 6:17-19; Ephesians 2:1-3; 1 John 2:1-2; 1:7

THE SECOND COMING OF JESUS CHRIST

Matthew 24:36; Mark 13:32; Luke 17:22-24; Revelation 1:7; Luke 17:26-29,31-37; Matthew 24:28; 25:31-46; Isaiah 11:3-4; Revelation 19:15-21; Matthew 24:27-28; Luke 17:34-37; Revelation 20:5; Jeremiah 25:30-33; 13:12-15; 2 Thessalonians 2:7-12; Isaiah 34:2-4; Revelation 6:12-17; 1 Timothy 4:1; Revelation 18:1-5; 16:12-21; 1:7; Matthew 24:23-28,31; 1 Corinthians 15:51-52; 1 Thessalonians 4:13-18; John 14:1-3; 11:23-25; 1 Thessalonians 1:10; Song of Solomon 2:8-10; Matthew 24:42-51; 25:1-30; Acts 3:19,21; Romans 8:21; 1 Peter 1:5,7,13; Titus 2:13; 2 Peter 3:12; 1 Corinthians 1:8; Daniel 7:13; Jude 14; Matthew 25:31; John 14:3; Acts 3:20; 1 Timothy 6:14; Acts 1:10-11; Matthew 24:3-51; Daniel 7:13-14; Matthew 24:30; 26:64; Revelation 1:7; Matthew 16:27; 25:31; 2 Thessalonians 1:8; Matthew 24:30; Acts 1:9,11; 1 Thessalonians 4:16; Matthew 16:27; 25:31; Mark 8:38; 2 Thessalonians 1:7; 1 Thessalonians 3:13; Jude 14; Mark 13:36; Matthew 24:44; Luke 12:40; 1 Thessalonians 5:2; 2 Peter 3:10; Revelation 16:15; Matthew 24:27; 2 Peter 3:10,12; 1 Thessalonians 4:16-17; Hebrews 9:28; Romans 6:9-10; Hebrews 9:28; 1 Peter 1:5; 2 Thessalonians 1:10,10; 1 Corinthians 4:5; Psalm 50:3-4; Isaiah 24:23; Daniel 7:14; Revelation 11:15; 1 Corinthians 15:25-26; Revelation 1:7; Romans 13:12; Philippians 4:5; 1 Peter 4:7; Matthew 24:46; Luke 12:37-38; Job 19:25-26; 2 Timothy 4:8; Philippians 3:20; Titus 2:13; 1 Corinthians 1:7; 1 Thessalonians 1:10; 2 Peter 3:12; Revelation 22:20; Matthew 24:44; Luke 12:40; Matthew 24:42; Mark 13:35-37; Luke 21:36; 2 Thessalonians 3:5; James 5:7-8; Philippians 1:6; 2

Timothy 4:18; 1 Peter 1:5; Jude 24; 1 John 2:28; 4:17; 1 Corinthians 1:8; 1 Thessalonians 3:13; 5:23; Jude 24; Philippians 3:21; 1 John 3:2,2; Colossians 3:4; 2 Timothy 4:8; 1 Peter 5:4; Daniel 7:27; 2 Timothy 2:12; Revelation 5:10; 20:6; 22:5; 1 Peter 1:7; 2 Peter 3:3-4; Matthew 24:48,37-39; 1 Thessalonians 5:3; 2 Peter 3:10; 2 Thessalonians 1:8-9; 2:8; Matthew 25:6; Luke 12:36; 19:12,15; Matthew 13:20; Mark 4:16; Luke 8:13

“BELIEVE THE GOSPEL” – FAITH

Hebrews 11:1,1; Matthew 11:22; 1 John 3:23; John 14:1; 6:29; Acts 20:21; John 5:46; Acts 24:14; 2 Chronicles 20:20; Acts 26:27; Mark 1:15; Romans 4:21; Hebrews 11:13; Romans 12:3; Ephesians 2:8; 6:23; Philippians 1:29; Acts 11:21; 1 Corinthians 2:5; 2 Peter 1:1; Jude 20; 1 Thessalonians 1:3; Mark 1:15; Luke 24:47; Acts 11:21; Hebrews 12:2; 1 Corinthians 12:9; John 20:31; 2 Timothy 3:15; John 17:20; Acts 8:12; Romans 10:14-15,17; 1 Corinthians 3:5; Acts 10:43; Romans 3:25; Acts 13:39; Romans 3:21-22,28; 5:1; Galatians 2:16; Mark 16:16; Acts 16:31; 15:9; 26:18; John 12:36,46; 20:31; Galatians 2:20; John 3:15; 6:40,47; Hebrews 4:3; 1 Timothy 1:4; Jude 20; 1 Peter 1:5; John 1:12; Galatians 3:26; Romans 5:2; Ephesians 3:12; Galatians 3:22; Hebrews 6:12; Acts 11:15-17; Galatians 3:14; Ephesians 1:13; Hebrews 11:6; Romans 4:16; Hebrews 4:2; 1 Timothy 1:18; 6:12; 1 Thessalonians 2:13; Romans 10:3-4; 3:27; Galatians 5:6; 1 Timothy 1:5; Philemon 5; Romans 5:2; Acts 16:34; 1 Peter 1:8; Romans 15:13; Isaiah 28:16; 1 Peter 2:6; Psalm 116:10; 2 Corinthians 4:13; 1 Peter 2:7; Ephesians 3:17; Matthew 21:22; James 1:6; John 10:26-27; 1 John 5:1; Galatians 2:20; Romans 11:20; 2 Corinthians 1:24; Romans 4:12; 2 Corinthians 5:7; Hebrews 11:2; 1 John 5:4-5; 1 Peter 5:9; Ephesians 6:16; Psalm 27:13; 1 Timothy 4:10; Hebrews 11:13; 1 Timothy 1:5; 2 Timothy 1:5; 2 Corinthians 8:7; Acts 14:22; Colossians 1:23; Romans 4:20-24; 1 Corinthians 16:13; Colossians 1:23; 1 Timothy 1:19; Luke 17:5; 2 Timothy 1:12; Hebrews 10:22; James 2:21-25,17,20,26; 2 Corinthians 13:5; Matthew 17:20; 21:21; Mark 9:23; Romans 14:22-23; 1 Peter 1:6-7; James 1:3; Acts 8:13,21; John 10:25; 12:37; Acts 19:9; 2 Thessalonians 3:2; Ephesians 6:16; 1 Thessalonians 5:8; Numbers 13:30; Job 19:25; Daniel 3:17; 6:10,23; Matthew 16:16; Luke 7:50; John 1:49; 4:39; 11:27; 16:30; 20:28; Acts 6:5,7; 8:37; 11:24; 13:12; 16:31,34; Romans 1:8; Colossians 1:4; 1 Thessalonians 1:3; 2 Timothy 1:5; 4:7; Hebrews 11:4-5,7-8,17,20-22,24,27,31-33,39

“REPENT!” WHAT IS REPENTANCE?

Isaiah 45:22; Matthew 6:19-21; Acts 14:15; 2 Corinthians 5:17; Colossians 3:2; 1 Thessalonians 1:9; Hebrews 12:1-2; Ezekiel 18:30-32; Acts 17:30; Revelation 2:5; 3:3; Acts 11:18; 2 Timothy 2:25; Matthew 9:13; Acts 5:31; Zechariah 12:10; Acts 11:18; 2 Corinthians 7:10; Genesis 6:3; 1 Peter 3:20; 2 Peter 3:9; Romans 2:4; 1 Kings 8:47; Revelation 3:19; 2 Corinthians 7:10; Acts 2:38; 3:19; 8:22; 1 Kings 8:38; Proverbs 28:13; Acts 2:37; 19:18; Matthew 4:17; Mark 1:15; Matthew 3:2; Mark 6:12; Acts 20:21; Luke 24:47; 2 Corinthians 7:10; Psalm 95:7-8; Luke 15:7,10; 2 Corinthians 7:9; Isaiah 1:16-17; 2 Chronicles 7:14; James 4:9-10; Ezra 9:6-15; Jeremiah 31:19; Ezekiel 16:61,63; Job 42:6; Leviticus 26:40; Job 33:27; Matthew 21:32; Mark 1:15; Acts 20:21; 1 Kings 8:33; Acts 8:22; 3:19; 26:20; 2 Chronicles 6:26; Ezekiel 14:6; 1 Thessalonians 1:9; 2 Corinthians 7:11; Ezekiel 14:6; 18:30; Acts 2:38; 3:19; Jeremiah 8:6; Matthew 21:32; Revelation 9:20; 16:9; Luke

16:30-31; Revelation 2:21; Matthew 11:20,20-24; Luke 13:3,5; Revelation 2:5,16; Hebrews 6:4-6; Luke 15:18-21; 18:13; 15:17-19; Matthew 21:29; Galatians 1:23; Judges 10:15-16; 2 Samuel 12:13; 2 Chronicles 33:12-13; Job 42:6; Jonah 3:5-8; Matthew 12:41; 26:75; Luke 19:8; 23:40-41; 2 Corinthians 7:9-10; 1 Samuel 15:24-30; 1 Kings 21:27-29; Matthew 27:3-5

“BE CONVERTED, THAT YOUR SINS MAY BE BLOTTED OUT”

1 Kings 18:37; John 6:44; Acts 21:19; 3:26; Romans 15:18; Proverbs 1:23; Acts 11:21,23; 3:19; 26:20; 11:21; Psalm 19:7; Acts 26:18; 1 Thessalonians 1:9; Psalm 119:59; Lamentations 3:40; Psalm 78:34; Ezekiel 18:23; Luke 15:32; Acts 15:3; Galatians 1:23-24; Matthew 18:3; Job 36:10; Proverbs 1:23; Isaiah 31:6; 55:7; Jeremiah 3:7; Ezekiel 33:11; Nehemiah 1:9; Isaiah 1:27; Jeremiah 3:14; Ezekiel 18:27; Psalm 80:7; 85:4; Jeremiah 31:18; Lamentations 5:21; 1 Kings 8:35; Psalm 7:12; Jeremiah 44:5,11; Psalm 51:13; Daniel 12:3; James 5:19-20; Isaiah 2:2; 11:10; 60:5; 66:12; Ezekiel 36:25-27

“GOD BE MERCIFUL TO ME A SINNER”–CONFESSING SIN

Leviticus 5:5; Hosea 5:15; Job 33:27-28; Joshua 7:19; Jeremiah 3:13; James 5:16; Leviticus 26:40-42; Proverbs 28:13; Leviticus 26:41; Nehemiah 9:33; Ezra 9:13; 2 Samuel 24:10; Psalm 25:11; 51:1; Jeremiah 14:7-9,20; Isaiah 64:5-6; Psalm 38:18; Lamentations 1:20; Proverbs 28:13; Numbers 5:6-7; Psalm 32:5; 51:3; 106:6; 32:5; 1 John 1:9; Luke 15:21; 18:13; Numbers 12:11; 21:6-7; 1 Samuel 7:6; 12:19; 15:24; 2 Samuel 24:10; Ezra 9:6; Nehemiah 1:6-7; 9:4,33-34; Job 7:20; Daniel 9:4; Luke 5:8; 23:41

“IN THE NAME OF JESUS CHRIST” – CONFESSING CHRIST

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